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The Master As Paymaster

By
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Introduction by
ROGER W. BABSON

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To my Father
who kept the faith and experienced
the joy of intimate fellowship with the Master;
Also
To my Friends
in the Greystone Presbyterian Church,
Elizabeth, N. J.
who inspired the delivery of these sermons.

Introduction

MEN and women are but children of a larger growth, and all through life find ambitions and goals towards which they ever strive. A generation ago the appeal of religion in the churches centered about punishment and rewards in the Hereafter. I can remember how, as a boy, I used to listen to old-fashioned preaching which aroused in my mind the fear that I was not a Christian, and hence, hopelessly condemned. The influence of Jonathan Edwards' preaching persisted long after his death, and his famous sermon, "Sinners in the Hands of an Angry God," served for many years as an ideal for the most successful type of evangelistic appeal.

Today, however, future punishment as an incentive to Christian living is no longer so strongly emphasized in Protestant churches, as in days gone by. Possibly most of us will be prepared to admit that by refraining from such emphasis the pulpit has lost a powerful appeal. But there are many earnest Christian men and women who believe that a more effective one is to be found in a declaration of the truth that, in this life, it "pays" to be religious. If men and women desire to be happy, if they long to possess peace of mind and conscience, they must

obey the commands of Jesus. Only to those who give will "good measure" be given, "pressed down and running over." Only to those who forgive are offenses forgiven. Only to those who seek first the Kingdom of God and His righteousness are needed things added. It is illuminating to discover how many of the teachings of Jesus represent fundamental natural laws which, if obeyed, bring peace and contentment, which, if disobeyed, result in failure and sorrow.

The sermons which follow in this volume are an attempt to group together these teachings of Jesus, to emphasize the relation of cause and effect in Christian living and to make an appeal to the modern mind to accept Jesus as Savior and Lord. As a layman, I am especially interested in the spread of these sermons and believe that, both old and young, by the study of them, will better understand and obtain the rewards of the Master.

ROGER W. BABSON.

Babson Park, Massachusetts.

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Preface

ALL Christians have experienced some of the rewards promised in the teaching of Jesus. The anticipation of every Christian is that there are more blessings and more rewards to follow. In fact, the older a Christian grows and the more intimate his fellowship with the Master, the richer becomes his spiritual possessions and the more jubilant the joy of his salvation. The conviction and testimony of countless thousands of Christ's followers is that Christians possess treasures more precious than gold.

The earnest desire of the writer of the messages that follow is to testify so clearly and persuasively concerning the riches that are in Christ Jesus our Lord, that whoever may read these messages may be led to know Christ better and to love Him with an ever increasing devotion and service. Many ministers have preached from the same texts, but I know of no book that groups together the rewards of Jesus. The sermons are devotional in character. They were written to get decisions by appealing to the conscience and heart. Most of the New Testament quotations are taken

from Dr. James Moffatt's *New Translation of the New Testament.*

For a critical reading of the sermons between their delivery and their publication, I am indebted to my friends, Dr. Arthur H. Nason and Dr. Richard L. Swain. Also, to Mr. Roger W. Babson, I want to express my deepest appreciation, first, because I received the inspiration to write this series of sermons from reading his book, *Religion and Business,* and then on account of his friendly interest as manifested in his thoughtful Introduction in this book.

G. E. B.

Fairmont, W. Va.

I

NEW AND ABUNDANT LIFE

I

NEW AND ABUNDANT LIFE

THE fact that we can always be better than we are is one of the great encouragements in living. No thoughtful person is ever wholly satisfied with the past. Notwithstanding the good we may do or the growth in Christian character we may attain, there is always the consciousness of some sins of commission or sins of omission in days gone by. We have said or done things which we regret, or we have failed to render Christian service and be as sympathetic and kind as we might have been.

The longing for a larger, happier, more useful life is the instinctive aspiration of all men and women. In this fact lies the golden opportunity for the Christian religion. The attractiveness and glory of Christ's teaching is, that He promises a new and a more abundant life unto all who will follow Him. "Come and see for yourself," has ever been the testimony of Christian disciples.

The rewards promised by Jesus can be experienced right here and now, in this life, by everyone who will practice the teaching of the Master. What wonderful good news that must be to all who hear about such a religion for the first time! A new life

as different from the old sinful, regretful life as day is from night! What glad tidings that message contains!

Picture a non-Christian listening to such good news for the first time. At once, interest is aroused, and the longing of the soul expresses itself in the eager question, "How can such a new life be obtained?"

Can anyone purchase with money the new life which Christ promises? Will the mere payment of money to the Church and Christian enterprises bring the reward of this new life? No, or there would be a great scramble to buy it by wealthy men whose hearts are breaking and who are burdened with the cares and sins of life. All the money in the world cannot buy the key that unlocks the door into the Christian life of peace and joy on this earth and that opens into the eternal bliss of heaven. Simon, the sorcerer, will ever be an illustration of the failure of all who seek to obtain the Christian life by money. The apostle's words to him contain not only a rebuke, but a description of a life that is wholly worldly-minded, "Thy silver perish with thee, Simon, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter, for thy heart is not right toward God. Repent therefore of this thy wickedness and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

Again, it may be that someone who has never

known the new life that Jesus offers to all people, asks the question, "Can one by wisdom gain this new and abundant life?" A student may think that by storing his mind with the best thoughts man has ever expressed, by reading books of science, history, and classical literature, he will be able to live a larger and happier life than those who are ignorant of such knowledge. Undoubtedly, such a student will be broader minded, and far more intelligent, and, to that extent, more fortunate than others; but wisdom itself does not give one the joy of the new life that Jesus promised. If wisdom was necessary, only the elect few would be privileged to share in the abundant life that the Christian can experience. The prayer of our Lord illustrates this thought: "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes."

One other question that enters the minds of some people who hear about the new life promised by Jesus is: "Can a person by good works gain this life which is so abundant and so wonderful?" How often will people compliment themselves by saying that they are as good as other folks; that they don't harm anyone; that they believe in the policy to live and let live, and, if the chance arises to help someone at very little cost, why, of course, to do it. Even professed Christians can go through the routine of Christian service, can let it be known that

they are followers of Jesus Christ, can work in a Church and teach in a Sunday school, and yet may lack the true spirit of a Christian disciple and fail to know the full meaning of the new life here on earth that Christ promised his followers. "Many will say to me in that day," says Jesus, " 'Lord, Lord, did we not prophesy by thy name and by thy name do many mighty works?' Then will I profess unto them, 'I never knew you, depart from me, ye that work iniquity!' " Can a Christian think of words that have a more solemn note and challenge in them, than those searching words of Jesus, calling for sincerity of conduct and purpose?

No, the new life that Jesus gives so gladly and freely, can not be bought as we would buy a house, can not be obtained by the mere gaining of wisdom or the doing of mighty works. The only way the new life can be possessed by any person is through faith: "As thou hast believed, so be it done unto thee."

Now, the very simplicity of such a condition is the reason why many people fail to experience the peace and joy of the abundant life that Jesus came to give. If our Lord had told His disciples that all who would become His followers must do some definite acts that could be measured, weighed, or appraised, then the Christian life would be materialistic and in keeping with the standards of success in daily life. But it is not so. We deal with spiritual realities, not with material things, when we

seek the new life promised us by Jesus. Faith, hope, and love are the intangible forces that mold and transform us far more than anything we handle, use, or see.

The new life that Jesus promises to all people who will do as He commands, comes through faith: "As thou hast believed, so be it done unto thee." Faith in one's possibilities is one of the first signs of the abundant life that a person experiences in becoming a Christian. To lose confidence in self and become pessimistic, is not Christian. The reward which the Master gives to all who through faith follow Him, is to arouse a new consciousness of one's worth and ability. The horizon of life is enlarged. Talents which had lain dormant become fused with a new desire for expression. New ambitions are aroused. A new life is experienced.

The most notable place where such remarkable transformations take place is in Rescue Missions. There is demonstrated the power of religion able to change completely human lives. Twice-born men start life anew. Drunkards, thieves, adulterers, criminals of every kind, who have sunk so low in the moral scale that they have been given up by family, friends, and society, as beyond the possibility of reformation, become new creatures in Christ Jesus. The slavery to sin drops from them. Hope is revived. The future becomes radiant with possibilities in their new Christian careers. This is the ever recurring miracle that takes place when

men and women believe in Christ as their Savior.

But prodigal sons are not the only ones who experience the riches of grace in Christ Jesus. All people, whether good, bad, or indifferent, once they really believe in Christ, get a new objective in living. They learn to know the joy that comes from a life of sacrifice and service. They possess a peace and poise that the world does not give. They believe that God has a plan for their lives and that they are sent into the world not to be ministered unto but to minister. And behold, how men and women are honored as a result of their faith in Jesus! It is the Christians in a community that are looked up to as the leaders in all righteous causes. It is the Christian men and women that are always expected to be honest, unselfish, and kind. It is the followers of Jesus in whom the world expects to see reflected the spirit of the man of Galilee who went about doing good. Verily, "Faith is the victory that overcomes the world" and brings its reward of the new and abundant life here on earth to every trusting soul.

The new life which Jesus gives to all who believe in Him does more than reflect itself as being different from the old, sinful way of living. It is revealed in a Christian's faith in the possibilities contained in the lives of his fellows. Being a converted man himself, a Christian believes that all men can be converted. The words of a Yale professor again and again come to me, when

he said: "As Christians we should not be daily praying 'Lord, help me save myself,' but 'Lord, help me save my brother.'" Surely that expresses the thought of the Master, that only as we lose our lives do we find them. The words of Jesus to the demoniac who was healed, "Return to thy house, and tell them how great things the Lord hath done for thee," meant more than simply an exciting recital of the good news of his recovery, but was intended also as an invitation to the demoniac's family and friends that they likewise could be healed in body and mind and spirit by Jesus.

What is it that keeps rescue mission workers laboring with drunkards and the scum of society? Nothing other than the faith which they have that Christ is able to make new lives out of such seemingly hopeless, outcast creatures. And so many miracles of grace happen in the conversion of the worst of sinners, that the faith of all mission workers is continually being rewarded. They know what Jesus meant when He said: "As thou hast believed, so be it done unto thee."

It is this faith that all mankind, no matter what race or nationality, can have the new life which comes through Jesus, that prompts thousands of missionaries to live and teach in non-Christian lands. They also have the joy of witnessing the wonderful changes that take place because of the Good News of Jesus. The faith of missionaries, however, is constantly being tested. Adoniram

Judson spent seven long years in Burma without seeing a single convert. A friend inquired of him what the prospects were for the conversion of the Burmans. His reply was a most significant one and will live for generations to come as voicing the trust of all true Christians: "The prospects, sir, are as bright as the promises of God." He continued to work as a missionary, hoping and believing in the new life which Christ had for the people of Burma. Before his death, he had the joy of seeing many turn to Christ as their Lord and Savior, and form the beginning of the vigorous Christian Church which today numbers its converts by the hundreds of thousands. Again how true were the words of Jesus: "As thou hast believed, so be it done unto thee."

Let us come to closer grips with ourselves, my friends. Do we have the new life of faith in others which the missionaries exhibit? Do we believe that the men and women with whom we associate in business, our neighbors, the foreigners in our city, can be brought to know the joy of fellowship with Jesus Christ? Are we earnestly convinced that they are missing the greatest blessing life can give if they are not Christians? Our answers to such questions are not being registered here today. Rather the answer was made yesterday, and will be made tomorrow and throughout life, by the way we act, by the words we speak, by the prayers we offer. If we truly believe that Jesus came to save

the world, to make possible the new and abundant life for all mankind, then we shall reveal our faith by our works, and shall endeavor at every opportunity to tell people the Good News about Jesus and His love.

The new life that comes through faith in Jesus reveals itself not only by the way a Christian grows in grace and in concern for the salvation of others, but also in the consciousness which Christians have that this is God's world and that they are to be co-laborers with God in establishing His Kingdom on earth. "The World War reduced my faith to rags and tatters," was the way one man reacted to the suffering and to the frightful loss of life caused by the great war. He is not the only man whose faith was tried as by fire because of the world's holocaust and strife. One Scotchman said to me: "I am through with the Church and I do not propose to worship a God who permitted such a slaughter of men and women and little children as occurred during the late war." No argument could convince him that it was the insane folly of proud, sinful men which brought on the war, and not God. But this one fact all mankind must believe and do believe: that brotherhood and good will are the only cure for war. If Christians the world over would practice and urge upon other people the spirit of good will and brotherhood, there would be no more war. Verily, how true again do the words of Jesus apply to the attitude of Christians to world-prob-

lems and world-peace: "As thou hast believed, so be it done unto thee." To talk and pray to God as though He was merely the God of one nation, means an old world of suspicion, hatred, and war. To believe in God and actually to live the belief that God is the Father of all nations, who loves Africans, Indians, Germans, and Turks, as much as He loves Britishers, Frenchmen, and Americans, means a new world in which peace and blessings await the children of men.

A delegation of ministers once called on Abraham Lincoln to present some cause. Departing, one of them said: "I hope, Mr. President, that the Lord is on our side." Lincoln replied: "That does not concern me, sir, in the least." The shocked minister said: "What! It does not concern you to have the Lord on our side?" "No," answered the President. "What concerns me is that we should be on the Lord's side!" The faith that gives a strong, serene spirit like Abraham Lincoln's is the faith that seeks to do God's will and to promote in one's self and in others the Kingdom of righteousness and peace, of joy and good will.

John Oxenham has caught the source of the new life that comes through the Christian faith in his beautiful poem, *Credo:*

Not what, but Whom, I do believe,
That in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—

Not what, but Whom!
For Christ is more than all the creeds,
And His full life of gentle deeds
Shall all the creeds outlive.

Not what I do believe, but Whom!
Who walks beside me in the gloom?
Who shares the burden wearisome?
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?

Not what I do believe,
But Whom!
Not what,
But Whom!

II

THE FINEST RECOGNITION

II

THE FINEST RECOGNITION

ONE cannot help wondering why all people who are privileged to hear the good news of Jesus, do not at once rejoice in His offer of friendship, and eagerly let it be known that they have such a friend and Savior. If the President of the United States should extend his friendship to any American citizen, inviting that citizen to dine with him at the White House and to coöperate with him in the great task of directing the government of the United States, would such a fortunate citizen keep such good news to himself? No, he would rejoice that he was considered worthy of so great an honor, and would let it be known wherever he went that he was a staunch friend of the President.

Now, the Son of God offers His divine friendship to all who will accept it, no matter how worldly or sinful they have been, and no matter what their nationality or race may be. "Whosoever will, may come." Furthermore, He tells his friends just what they should do and how they should live. "I have given you an example that you also should do as I have done to you." "By this shall all men know that you are my disciples, if you have love one to

another." And He promises, "Lo, I am with you alway, even unto the end of the world." Why is it, then, that all men and women, boys and girls, who have heard or read about this wonderful offer of Jesus, do not at once accept His friendship and publicly acknowledge that they are Christians?

Our first reaction to such a question is the realization that religion is primarily an expression of the will-power. "If any man willeth to do his will, he shall know of the teaching, whether it is of God, or whether I speak from myself." "If you know these things, blessed are you if you do them!" To know about Jesus Christ does not necessarily mean that we become Christians. We may be convinced that the life Jesus lived on earth is the happiest and most useful kind of life that it is possible to live, and we may be inspired by a religious appeal to wish that we could live such a life; but, if a definite decision is not made to act upon the appeal, then the Christian impulse and knowledge are all in vain. Just as we *will* to get up at a certain hour in the morning and go to work, so we *will* either to live as a Christian or not. We become Christians in a minute, whenever we say in our hearts, "I *will* follow Christ as my Lord and Master." We become Church members at a stated time and ceremony, when we are willing to let it be known publicly that we are followers of the Lord Jesus Christ and propose to live as He would have us live.

Life consists of decisions which are being made

all the time. The greatest decision that a man or woman or young person ever has to make is the answer to the question: What will you do with Jesus? Will you accept Him or reject Him? Will you attempt to live in name as His follower, while your life fails to reflect His spirit? Or will you openly, joyfully, and triumphantly let it be known that it is no longer you who live but Christ who liveth in you?

The story of the way Fred Stone, the Christian actor, responded to the applause after a theatrical performance in New York City makes interesting reading. He met the encore not with another dance but by publicly acknowledging His Savior. The reporters quoted what he said as follows: "I've got something to tell you people. Not long ago I made a statement about my religious faith that has been taken up by the public more than I thought it would be. It was my decision to cease being a passive sort and become an active worker for God. I want to make that statement over again. I want to tell you that a time comes in every man's life when he wants to come out and take a step like this. When you have done this, you can feel secure, at peace with the world, and face the future with confidence."

Yes, a time does come in every man's life when his better self urges him to come out boldly and live differently, to acknowledge Jesus Christ as Lord and become an active worker for God. The

question is always the same: Will every man do it or not?

And some men climb the high way,
And some men grope below;
And in between on the misty flats
The rest drift to and fro;

But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

Listen again to those searching words of Jesus: "Everyone who will acknowledge me before men, I will acknowledge him before my Father in heaven; and whoever will disown me before men, I will disown him before my Father in heaven."

What are some of the influences that lead people to deny Jesus and fail to follow Him? Our Lord very plainly indicated a few of the obstacles which a person might have to overcome in order to be His disciple. "I have come," He said, "to set a man against his father, a daughter against her mother. Yes, a man's own household will be his enemies." Such words are sometimes referred to as "the hard sayings of Jesus." But any Christian worker who visits in the homes of people knows the truth of Jesus' statement; for again and again it is the influence and example of a father or a mother that keeps a boy or a girl from becoming a Christian. It is the selfishness and religious indifference of

parents in many homes that prevents a son from entering the ministry or a daughter from becoming a foreign missionary. On Round Top, at Northfield, some years ago, I was present with several hundred college men, listening to the Christian testimony of student volunteers. One of the speakers made a lasting impression upon my mind by the earnest way in which he told how he became a Christian. He said that, his father being an agnostic, he had received no religious instruction as a boy. In college he observed that the captain of the football team and the best student in his class possessed something in their lives that he did not have. When he asked them what it was that they had that he lacked, they told him Jesus Christ. Then he began to study the life of Jesus and became a Christian. His father, learning of his decision, wrote that he had sent him to college to get an education and not religion, and that, unless he gave up such foolish ideas, he would disown him. From that time on his life was a struggle. He had to take care of furnaces, cut wood, wait on tables, and tutor students in order to work his way through school. He closed by telling how he expected to go over seas as a missionary. You can imagine the impression which such a life-history made upon the young men who were present. And yet the experience of that student volunteer is not so exceptional; for, in many homes, the worldly way of living and lack of religious interest of the parents make it very difficult

for young people to become true followers of Jesus Christ.

Another reason why some people fail to acknowledge Christ as their Lord and Master is the cost or the service and sacrifice that may be required of them. They think the words of Jesus are too severe, when He said: "He that doth not take up his cross and follow after me, is not worthy of me." Of course, such people are men and women with small souls, who seldom make any helpful contribution for the advancement of mankind. They are people who live for self, who are never highly honored by their fellows. For nothing is ever gained that is worth while in life except by sacrifice. There are no flowery beds of ease for any Christian. The words of the grandmother of Edward Bok to her sons well describe the task that faces all would-be followers of Jesus: "Make the world a bit more beautiful and better because you have been in it."

A third class of people who find it difficult to acknowledge Christ as Savior and Lord are the men and women who are satisfied with material things, who are caught in the whirl of business pressure, social engagements, and worldly pleasures. To make an appeal for Jesus Christ to all such people finds them with preoccupied minds, dull ears and unresponsive hearts. Alas, that all men do not stop and think about the warning words of Jesus before it is too late: "He that findeth his life shall lose it." Everyone at some time in life learns how true those

words prove to be. The life that is lived for selfish gain or pleasure always comes to the hour when the soul cries out in deepest despair, "Vanity of vanities, all such is vanity." Demas will ever be a warning to Christians, lest, perchance, after having made a confession of love for Christ and even having lived as a Christian for months and years, there might come the backsliding of faith and Christian desertion. How sad are the apostle Paul's words about his one-time Christian friend, "Demas, in his love for this world, has deserted me." And how accurately do the words of Jesus picture the reward or condemnation of all who, hearing the Good News that He came to give, either accept that good news or reject it. "Everyone who will acknowledge me before men, I will acknowledge before my Father in heaven; and whoever will disown me before men, I will disown him before my Father in heaven."

We have emphasized that there can be no neutral attitude toward Jesus. We acknowledge Him as our Savior and friend or we reject Him. Let us sum up some of the blessings which result from a public confession of faith in Christ.

In the first place, all people who confess faith in Jesus possess the consciousness that He is their friend and that, wherever they go, they are known as His friends. The joy which this faith gives, millions of Christians are revealing all the time. It is this experience of a vital friendship with the Master and a great desire to honor Him before men,

that accounts for the rapid spread of Christianity. People see that sincere Christians are men and women who have been with Jesus and have learned of Him; and many are constrained to turn and glorify God. No other religion and nothing that the world has to offer can give the peace and inspiration and gladness which Christ imparts. Christians know this. They know that, possessing Christ as their constant companion and friend, they have the source of all blessings in this life and the one alone who has revealed the glorious prospects of the life to come. No wonder that Christians are the happiest people on earth. No wonder, when Jesus is rightly understood, that all men everywhere respect and honor Him and long to come into intimate fellowship with Him.

In addition to knowing Christ as a friend who sticketh closer than a brother, one who is always with you no matter where you go or how trying the circumstances of life may become, a man or woman or young person, in publicly acknowledging faith in Christ, knows the thrill of a new purpose in living. The amazing thing about the experience in being a Christian is the blessing that comes from self-sacrifice and service. It was Christ who taught that those who would be great in the world must become as the servants of all. This truth has been accepted not only by Christians, but by non-Christians as well. Men, in order to succeed in any kind of occupation or business today, know that one of

the conditions is a willingness to forget self and to serve others. It is Christian men and women who always have this example of Jesus before them as one who went about doing good. Thinking about Jesus daily, reading the record of His life, talking to Him in prayer, Christians the world over are inspired to make their lives helpful in the service of God and man. This was the motive which inspired Dr. W. S. Rainsford, who for many years was the beloved rector of St. George's Church in New York City. In the story of his varied life, he says that his "golden clue to a life of real influence, happiness, and true religion is to try and serve your fellows with all your heart and you will not be far from your God." Every person has this feeling of being a co-worker with God, who acknowledges Christ as Savior and Lord.

But there is another blessing I must mention which every true Christian experiences who endeavors to walk in the footsteps of the Master, and that is a growth in grace and charm of personality. The most notable achievement of the Christian religion is the marvelous transformation in character which faith in Christ brings to pass among people of all classes and conditions. The down-and-out class of men and women in New York, Chicago, or in any other place, become new creatures in Christ Jesus. The selfish, fashionable set of the millionaire class become the good Samaritan benefactors of mankind when they acknowedge Jesus Christ as

guide in life. But the transformation does not cease with the new way of living. The glory of the Christ-changed life is the growth that can be obtained in Christlikeness. We ought to be able to say that we are better Christians today than we were a year ago; and we should expect to be better Christians a year from now than we are today. The more like Christ we live, the more attractive our characters become.

This growth in Christlikeness is ever a source of wonder and of fascination to people who are not Christians. Missionaries report that natives frequently come to them and ask what it is that they put upon the faces of their Christian converts to make them shine so with peace and joy. Oh, how happy those missionaries must be to tell such inquirers the secret of the beautiful life which is in Christ Jesus! If anyone who reads these lines has never made the decision to become a follower of Jesus Christ, let me persuade you to accept Him just now as your Savior and Friend. You can do it in a moment, if you will say to yourself, "I *will* be a Christian." That's all you have to say. Christ will accept you. Then determine that you will be true to your decision, that you will publicly acknowedge your faith in Christ by uniting with His Church and living before your home folks and friends as His follower. Listen again to the words of Jesus; let them sink into your mind never to be forgotten: "Everyone who will acknowledge

me before men, I will acknowledge before my Father in heaven; and whoever will disown me before men, I will disown him before my Father in heaven."

I want to close with a hymn printed in the Pocket Testament League Bibles. It is entitled *Jesus Is a Friend of Mine;* and it was written by J. H. Semmis. Will you take Christ as *your* Friend this day, this very hour?

Why should I charge my soul with care?
The wealth in every mine
Belongs to Christ, God's Son and Heir,
And He's a Friend of mine.

The silver moon, the golden sun,
And all the stars that shine,
Are His alone, yes, every one,
And He's a Friend of mine.

He daily spreads a glorious feast,
And at His table dine,
The whole creation, man and beast,
And He's a Friend of mine.

Yes, He's a Friend of mine,
And He with me doth all things share:
Since all is Christ's and Christ is mine,
Why should I have a care?
For Jesus is a Friend of mine.

III

HEART'S DESIRES FULFILLED

III

HEART'S DESIRES FULFILLED

A WAR correspondent in France tells of an experience he had one day when on the battlefield: A long line of colored soldiers were marching up a hillside toward the front. Some time before they could be seen, the melody of the plantation songs which the Fisk Jubilee Singers have made so familiar was heard:

It's me, Lawd, standin' in the need of prayer,
It's me, Lawd, standin' in the need of prayer,
Not my mothah, not my sistah—
It's me, Lawd, standin' in the need of prayer,
Not the elder, nor the chaplain—
It's me, Lawd, standin' in the need of prayer.

The war correspondent said that the singing had a swing to it that couldn't be described. A big tenor voice sang the solo parts, and all the troopers joined in the refrain, "It's me, Lawd, standin' in the need of prayer." In that song, the colored soldiers gave expression to the cry of their souls, to that something within all human beings that calls out after God.

The instinct to pray is one of the most universal instincts that mankind exhibits whenever danger is

near or whenever the soul feels its loneliness and helplessness in meeting the trying circumstances of life. To pray is an inherited instinct. It comes from our ancestors in centuries past, just as do the instincts of self-preservation and the eating of food to satisfy hunger. Countless numbers of people in all generations have proved that through prayer to God, some how and some way, encouragement and assistance have come. A man who claimed to be a total unbeliever and who said that he had no use for prayer, was one day on shipboard when a severe storm threatened his own and other lives. In that hour of testing, what did he do? He did what other men and women did: he fell on his knees and prayed to God for deliverance. The religious instinct that there was a Higher Power to whom he could go asserted itself; and he responded to that instinct. One of the darkest days in the World War for the Allied cause was when the British War Cabinet received General Haig's message, "We are fighting with our backs against a wall." It seemed to stun the members of the Cabinet into hopeless despair. Then one member broke the silence by saying, "It is Heaven help us now." At once the Prime Minister, Lloyd George, responded: "That's just where we are. Let us ask Heaven." And that British Cabinet meeting was turned into a prayer-meeting.

We have all felt the instinct to pray. We have all prayed at some time in our lives. But are we praying now? Do we let a day go by without talk-

ing to God in prayer? What time do we pray and what are the petitions we make in our prayers?

The subject of prayer is one which frequently needs to be made clearer for young people and for many older folk. Our Lord plainly indicated the best place to pray when He said, "When you pray, go into your room and shut the door, pray to your Father who is in secret." Everyone should have time to be alone, away from distracting conversation and noise in order to direct the mind in prayer to God. A man was standing in a telephone-box trying to talk, but he could not make out the message. He kept saying: "I can't hear, I can't hear." The other man said sharply: "If you'll shut the door you can hear." The door was not shut, and he could hear, not only the man's voice, but the street and shop noises too. Of course, we can talk to God anywhere, but by having a special place where we are accustomed to pray alone, free from interruption, we get the largest satisfaction from our prayers.

Furthermore, we should decide upon definite hours when we will pray to God. I presume with many people the most frequently used time to pray is at night just before retiring. I have heard of a young man arrested for a crime who told his family a few days before his arrest that he never went to bed at night without first saying his prayers. With this young man and with countless numbers of professed Christians, prayer is seldom spoken in the

morning, but is reserved for the evening hour. Is such a plan wise? Do we need to pray for guidance during the day, or is it sufficient to thank God for the mercies of the day, and to pray for protection during the hours of sleep? A Christian layman, in talking to a company of young men about the best time for prayer, said that five or ten minutes of thoughtful quiet conference with God in the morning is worth ten hours of prayer at night; that he knew because he had tried it. He continued, "I prayed for ten years at night, and never got anywhere. My average prayer at night was like this: 'Well, God, this has been a rotten day. If you can do anything with it, much obliged. Good night.' " This layman believed that the best time to talk with God about the business of the day and to ask Him for help is in the morning when our minds are freshest and our judgment the wisest. All who practice the morning period of prayer realize the blessing it brings.

And what should be the attitude of prayer and how should we talk to God, are questions that come to more than one person. The best way to pray is upon bended knee, with eyes closed. Of course, we can talk to God lying down or walking about, sitting or standing; but the most reverential attitude of body is on bended knee before God the Almighty. In this position it is easier to fix the mind on our needs and pray for God's forgiveness, for His help and blessing. In all of our prayers, we are to be

natural; we are to be ourselves. We should not pray to God as we have heard other people praying, but just talk to Him as we would to a loving Father. We should speak to Him of the first thing that is in our minds. If it is thanksgiving for health and blessings, begin that way. If it is a desire for a special thing, tell Him that. If it is consciousness of sins that weigh us down, start that way. Above all things, we should be definite in praying, not repeating the same words and phrases in parrot-like fashion. Such praying accomplishes nothing. The way Jesus prayed is our ideal, in the spirit of a son to a father, seeking ever to do the Heavenly Father's will.

Mary Slessor of Calabar, the missionary whom the Africans learned to love devotedly, made prayer as simple and easy as talking to a friend in a room. Her biographer says, "Her religion was a religion of the heart. Her communion with her Heavenly Father was of the most natural, most childlike character. No rule or habit guided her. She just spoke to Him as a child to its father when she needed help and strength, or when her heart was filled with joy and gratitude, at any time, in any place. He was so real to her, so near, that her words were almost of the nature of conversation. There was no formality, no self-consciousness, no stereotyped diction, only the simplest language from a quiet and humble heart. It is told of her that once, when she was in Scotland, after a tire-

some journey, she sat down at the tea-table alone, and, lifting up her eyes, said, 'Thank you, Father; Ye ken I'm tired,' in the most ordinary way, as if she had been addressing a friend. On another occasion, in the country, she lost her spectacles while coming from a meeting in the dark. She could not do without them, and she prayed simply and directly, 'O Father, give me back my spectacles!' A lady asked her how she obtained such intimacy with God. 'Ah, woman,' she said, 'when I am out there in the bush, I have often no other one to speak to but my Father, and I just talk to Him.' "

What are some of the results obtained by prayer? What are some of the rewards promised by Jesus to all who enter their private room and shut the door and pray to God in secret? At once there is an overwhelming amount of testimony that can be given by people who pray, to the blessings that come to the individual through prayer, and, not only to the individual, but help and guidance given to others for whom individuals pray.

Let us briefly sum up this testimony. First, as to heart-desires obtained by secret prayer. An eminent Bible student says that, of seventy definite prayers recorded in the Old Testament, all were answered except one; 66 out of 69 were answered just as asked—the very thing desired was granted; and, in the three other cases, the prayers were answered in a better way. General Sickles related that when he was in the hospital at Washington,

where he had been taken wounded from the first day's fighting at Gettysburg, Lincoln came to see him and said: "I have prayed over this battle as I have never prayed before. I told God that if we were to win this battle He must do it, for I had done all that I could. I went from my room with a great load lifted from my shoulders, and from that moment I never had a doubt as to the result."

Now, such testimony, which could be multiplied many times, does not mean that our prayers are always answered just as we should like to have them answered. All of us could tell of unanswered prayers. But that many of our prayers are directly answered, no one can doubt. The trouble is we so easily forget the answer which God our Father has made to some of our prayers, and remember our disappointed hopes and dreams which we prayed might come true:

A maiden prayed: "God, make me beautiful,
Endow me with such fairness that the world
Shall see and own me fair. Oh, grant me power
Great as Egypt's queen, that men, all men,
Shall call me beautiful beyond compare.

The woman prayed: "God, give me power of song;
A voice to thrill and hold the hearts of men,
And make them subjects—slaves of each caprice,
For fires that rage within I'd find a vent
In song. Oh, grant me, God, the power of song.

And God seemed not to hear, but gave her Life
To live. To maid and woman sorrows fell

That filled each day and night with pain, until
Of all was left her but a woman's soul,
That yet had learned its lesson well; then came

A beauty in her face unknown, undreamed;
So great her power she feared its wrong appliance
And prayed each day and night for light and strength,
And music stole into her voice, deep notes
That thrilled men's lives and stirred weak souls to act;
And so her power was great beyond compare.
Thus God inscrutable doth answer prayer.

And God answers prayer in behalf of those we love, in behalf of friends and even of strangers for whom we pray. Through prayer, we make it possible for God to use us as a channel of blessing or as an instrument to accomplish His purpose. The mother of Jacob Chamberlain, the missionary to India, is an illustration of the power of prayer of an individual for others. Several of her children were inspired to be missionaries. The day her son Jacob sailed for India, she told him that she had consecrated him to God as a foreign missionary on the day of his birth and had continued praying with this end in view all through his school and college years. The President of Oberlin College said at the funeral of Mrs. Chamberlain, that she had led to Christ and influenced to enter the ministry forty young men, most of whom became home or foreign missionaries. Prayer sets loose an influence that makes it possible for God to work through an individual to the blessing of other lives. Fer-

vent, persistent prayer accomplishes far more than this world dreams of:

The weary ones had rest, the sad had joy
That day; I wondered how.
A plowman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their single word had power!
At home the Christians, two or three, had met,
To pray an hour.

IV

BIG PROFITS ON INVESTMENTS

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IV

BIG PROFITS ON INVESTMENTS

IF everybody obeyed the teaching of Jesus to "Give, and you will have ample measure given you"—what a happy world this would be! Everyone then would have plenty; there would be no want nor poverty. There would be no need for Charity Organizations, Welfare Societies, or Deacons' funds for the poor. The good of all would be the concern of each. The world would be one big family. The spirit of brotherhood would reveal itself everywhere.

Why is it that this law of Jesus that large returns always come to the generous giver is not instantly and universally obeyed? Of course, the reason why all people do not practice the teachings of Jesus is because over half of mankind have never heard the good news that Jesus came to bring. The great Commission of the Master will ever ring in the ears of His followers until this condition does not exist: "Go ye therefore, and make disciples of all the nations."

But Christians themselves do not always faithfully obey the command of Jesus. Many professed followers of Christ only partially know the bless-

ings that He said they should experience. The fact that it is more blessed to give than to receive, many Christians have heard repeated again and again, but have not proved to be true. The fact that, if one gives, one will receive an abundance in return, is considered to be a beautiful dream, something for idealists to talk about and practice and experience.

Why is it that this utilitarian law of Jesus, "Give, and you will have ample measure given you—they will pour into your lap measure pressed down, shaken together, and running over," is not taken seriously by all Christians? We best answer this question when we remind ourselves of the world's standard of giving. Christians are more frequently influenced by the way non-Christians act than they realize. Where the standard of success is the accumulation of property and money, it is difficult to go against the tide of public opinion and to say that to give and not get is the way to succeed in life.

One of Theodore Roosevelt's favorite stories illustrates the common attitude of mind when people are asked to give. He said that, when he was Police Commissioner of New York, he was examining an Irish applicant for the police force and asked: "Well, if a mob were to gather and you were ordered to disperse it, what would you do?" "Begorra," replied Pat, promptly, "I'd pass around the hat for a collection, sir." The wit of the Irishman is always amusing, and in this story it cer-

tainly revealed a keen observation of the way people act.

The tragedy about the world's standard of giving is that there is something paralyzing about the possession of money. With all people who are not influenced by the spirit of Jesus, the more money they get the less inclined they are to give. This is vividly pictured in the phrase used by the Master, when he spoke about "the deceitfulness of riches." How many men there are who, in receiving an increase in wage, prospering in business, become less and less liberal in their gifts! In fact, one of the most pathetic ironies of life is that possessing wealth, men are haunted by the fear of becoming poor. People with limited means never know the sleepless nights and burdened minds which riches bring to many people who fear for the investments they have made, lest some day they should find that their investments are bankrupt.

A minister tells of a poor widow in his congregation who was noted for her liberality. One day she was surprised to learn that she was the only heir of a wealthy relative and had become suddenly rich. With the possession of money, there came a change in her life. Formerly, where she had volunteered to give to all worthy causes, now she had to be solicited and gave only the smallest amounts. Her pastor spoke to her about the change, and this was her reply: "Ah, yes," she said, "when day by day I looked to God for my bread, I had enough

to spare; but now, with all of my abundant income, I am haunted with the fear of losing it and coming to want. Once, I had the five dollar heart when I had but twenty-five cents to give; now I have abundance to give and the quarter heart."

Would that the sentence of Thomas Gibbons might sing itself into our very souls, "That man may last but never lives, who much receives but nothing gives." Sing it, my friends, sing it to yourself today, tomorrow, throughout life, "That man or woman may last but never lives, who much receives but nothing gives."

How glad we should be that, as followers of Jesus Christ, we have the constant inspiration given us and definite suggestions made as to the way we should give!

Everybody knows that Christians are people who have a love and devotion for the Lord Jesus Christ. It is this affection for the Master and an earnest desire to give as He gave that prompts the sacrifice and liberality for which Christians are noted. "We love, because He first loved us," is the most beautiful and the most accurate description of the motive which is in the heart of a Christian.

Pagan people are frequently amazed at the coming of Christian missionaries to live in their midst. It is hard for them to understand why missionaries give their time and talent and money so freely, without asking for any financial or material returns. Even in America, the home missionary is again and

again confronted with the question, "Why do you give your life to teaching and helping your fellow men?" It is only when missionaries succeed in revealing the love for Christ which prompts their service and the sacrifice which Christ Himself made for them and for all the world by dying upon the cross that the marvel of Christians giving themselves is understood.

And the way Christians give is a startling revelation to all who do not possess a love for Jesus Christ. To think of men and women and young people deliberately and regularly setting aside from their income, whether great or small, one-tenth for the Master's use is dumfounding to people who are not Christians. There are hundreds and thousands of Christians who quietly and joyfully practice what the Bible teaches about giving a tithe—*i.e.*, a tenth—of their income to the Lord.

And yet a regrettable observation about the way some Christians give is the lack of definiteness in giving, the failure to keep an account of how much they give. If every Christian, young or old, would have a special notebook upon which to write each contribution prompted by love for the Lord, it would perhaps be a surprise in some cases and an inspiration to all. For my friends, the Christians who do not know how much they give, always give less than they think.

In recent months, a new interest in Christian Stewardship has aroused Church members in all

denominations to a more thoughtful concern about the contributions made for the Lord's work. The recognition that all that Christians have is as a trust, is producing more and more a sense of dependence and obligation before God our Heavenly Father. The conscience of Christians is being quickened; and giving, which in the past has been largely a matter of having the feelings stirred by some moving appeal, is now becoming more commendably a conviction of the mind that we are stewards of God and must give an account before Him some day of the way we have used our money and time and talents.

The blessings which come to every generous giver are so numerous and varied in character that words can only inadequately describe them. The exclamation of the Queen of Sheba "That the half was not told me," after having seen the splendors of King Solomon's temple and palace, is the exclamation that one feels like using when he begins to experience the blessings which result from obeying the teaching of Jesus, "Give, and you will have ample measure given you—they will pour into your lap measure, pressed down, shaken together, and running over."

Browning knew this when he wrote:

A poor man served by thee shall make thee rich;
A rich man helped by thee shall make thee strong,
Thou shalt be served thyself by every sense
Of service that thou renderest.

A man in giving reaps a harvest of blessings dependent upon the nature of the gift. It may be the heartfelt gratitude from the person he has helped. And what is more blessed than the knowledge that people appreciate what you have done for them? It may be the joy that comes from contributing to worthy causes in a community, helping to beautify a city, or sending funds overseas to people made destitute by earthquake, famine, or war. It may be the growing consciousness of partnership with God in making one's life count through the giving of one's strength, talents, and possessions, for the upbuilding of the Kingdom of righteousness and brotherhood among men. In a word, whatever may be the gift, if it is given gladly, sincerely, liberally, it reacts upon the giver in a joy and blessing such as God himself must know.

Mr. Charles Pratt summed up what all thoughtful people know to be true when he said, "There is no greater humbug than the idea that the mere possession of wealth makes any man happy. I never got any happiness out of mine until I began to do good with it."

As Edgar A. Guest writes:

I'm truly sorry for the man,
Though wrapped in luxuries he's living,
Who follows but a selfish plan
And has not found the joy of giving.

In all the catalogue of bliss
Designed to give us satisfaction,

There's nothing quite so sweet as this,
The knowledge of a kindly action.

To soothe a sigh or dry a tear,
To ease a care or break a fetter,
To know that he's been useful here,
Will make the best of men feel better.

To earn another's gratitude,
To leave a smiling face behind him,
Will make him feel, however rude,
He's served the Master who designed him.

But little pride in taking lies,
But little joy in selfish living,
The rich, the poor, the dull, the wise,
Must find their happiness in giving.

And what is it that will lead men and women to become big-hearted and generous in giving? The best reply to that question is the answer given by a husband and wife about whom a pastor told at the famous Des Moines Student Volunteer Convention. He said that he had been appealing for $6,500 needed to pay the debt on a Church about to be dedicated. When $3,000 had been subscribed, there was a lull in the giving. The rest of the story should be told in the words of the man in charge of the dedication service, Dr. George W. Truett:

"There arose a little woman back there, plainly clad. There was surpassing pathos in her voice, as, looking past me to the young man at the desk taking the names, her husband, she said, 'Charley, I have wondered if you

would be willing for us to give our little cottage, just paid out of debt? We were offered $3,500 in cash for it yesterday. We were told we could get it at the bank any time in ten days if we chose to make the trade. Charley, I have wondered if you would be willing for us to give our little house to Christ, that His house may be free. When we remember, Charley, that Christ gave His life for us, I wonder if we ought not to give this little house to Him?' The fine fellow responded to the same high spirit with a sob in his voice, saying: 'Jennie, dear, I was thinking of the same thing.' Then, looking up at me with his face covered with tears, he said: 'We will give three thousand five hundred dollars.'

"Then there occurred a scene beggaring all description. Silence reigned for a minute and then men sobbed aloud, and gentle women and men standing around the walls gathered from out the city's life, who a dozen minutes ago shut their lips with scorn and contempt for a Church halting and defeated, sobbed aloud, and almost in a moment provided the three thousand five hundred dollars; and without invitation there came down every aisle to where I stood men and women saying: 'Sir, where is the Savior and how may we find Him?' They had seen Christ's cross incarnated in human lives."

My friends, whenever by faith we see Jesus, and our hearts go out to Him in love, then there will be reflected through our lives the radiance of His Spirit, and the Kingdom of God will come more speedily in the hearts of all people.

For if "we all, with unveiled face, behold as in a mirror the glory of the Lord, we become transformed into the same image from glory to glory, even as by the Spirit of the Lord."

V

MISTAKES FORGIVEN

V

MISTAKES FORGIVEN

WU TING FANG, the great Chinese statesman, said in New York, on one occasion, that, in his judgment, Christianity was different from all other religions in that Christianity alone taught the forgiveness of one's enemies. Furthermore, he added that, as such an ideal was an impossible one for mankind, he preferred the teachings of Confucius.

All Christians will agree that to live as Jesus said we should live is not easy, is no child's play. Courage, self-control, self-sacrifice, and love for one's enemies are required of all true followers of the Master. Even the saintliest Christian knows full well the hard fight that has to be waged with self in order to measure up in any degree to the perfect life lived by Jesus. In fact, it is the men and women who most truly reflect the Christ spirit that are most sensitive of how far short they come in living the Christlike life.

To forgive persons who have wronged us is undoubtedly the hardest of all Christian virtues. It is, however, the most divine characteristic possible for Christians to exhibit. Not only is it difficult and Godlike to forgive, but it is the one condition

upon which we ourselves can expect to be forgiven. "If you forgive men their trespasses, then your Heavenly Father will forgive you," is the blunt statement of the Great Teacher. There is no evading it. We may dislike to think about forgiving our enemies. Other thoughts are far more attractive. Nevertheless, one thing is certain; if we desire to be Christians and hope to have our sins forgiven by God our Father, we have to cultivate and possess the forgiving spirit.

How frequently in the Scriptures does that little word "if" occur! It emphasizes again and again the alternatives to all of life's great choices. "If any man would come after me, let him deny himself, and take up his cross, and follow me." "If you love them that love you, what reward have you? Do not even the publicans the same?" "If you salute your brethren only, what do you more than others? Do not even the Gentiles the same?" "If you forgive not men their trespasses, neither will your Father forgive your trespasses."

All people who hear the Good News that Jesus proclaimed have to decide either to pattern their lives in accordance with His teaching or to reject it. There is no neutral ground. No person can be half Christian and half non-Christian. "If any man hath not the Spirit of Christ, he is none of His." Thus every Christian must come face to face with the definite, heart-searching message of Jesus; if we hope to be forgiven, we must be forgiving.

The most outstanding need of the world today is for an exhibition of the spirit of forgiveness. Nations are at dagger-points with nations; industrial classes are seething with discontent, jealousy, and strife; political parties are on the warpath seeking to overthrow their opponents; families and individuals harbor old grudges which ruin the happiness of all concerned. And what is the root cause of all this tragedy and trouble? The answer can be summed up in two sad and bitter words, namely: ill will and unforgiveness. It is hatred in the hearts of men and women and a failure to try Christ's commandment about forgiving one's enemy that accounts for a large proportion of life's sorrow, injustice, and shame.

Dr. Frederick Lynch tells of a striking conversation he overheard on a train going from London to Southampton. "A young American college girl, who had been doing some post-war work in Europe, was talking to one of the American Olympic athletes," says Dr. Lynch. "As they were discussing the fundamental differences between Europeans and Americans, the girl said: 'I think the great difference that I find is this: everybody in Europe seems to hate somebody, whereas I never found any hatred in America outside of the Irish, who hate England—and they are not Americans, they are Irishmen. It seemed to me that everybody in France was hating Germans and everybody in Germany was hating Frenchmen and Englishmen, and

everybody in every Balkan state I visited was hating the people in all adjoining states with all his might. And I was told that it was just the same before the war as now. The only place I didn't find so much of it was in England. I don't remember in all my years in America, before the war came, of ever meeting anyone who had any hatred toward the people of any other country. At least, the atmosphere was entirely free from that spirit of hatred that everyone seems to be breathing in Europe.'" Isn't the conviction which that American college girl expressed, the thought which we have had in mind time and again, that ill will, hate, and revenge are the barriers to world-peace and world-brotherhood today?

The International Court of Justice, the League of Nations, are admirable, and worthy of the most ardent support and encouragement that Christian people can give; but greater than any machinery or organization for peace and justice, is the spirit of good will and forgiveness to be practiced by nations as well as by individuals. Edith Cavell, the brave English nurse killed as a spy during the World War by the German authorities, spoke words just before her death which will go ringing down the ages as an inspiration to all mankind. She said: "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

Multitudes of people, after reading those remark-

able words of Edith Cavell, without doubt have asked themselves the question: "How can one become possessed by such a wonderful spirit?" The secret is an open one, and all people can practice it if they will. The simple way to possess a forgiving heart is to possess a heart of love for all mankind. This comes only one way, through associating in thought and spirit with Jesus. He who prayed on Calvary's Cross, "Father, forgive them; for they know not what they do," has promised to all who follow Him that He will be in them and they in Him, "Lo, I am with you always, even unto the end of the world."

To have Christ as the guide and inspiration for life is to lift one's life above petty issues, above things that embitter and estrange. Booker T. Washington, the great negro leader, was possessed by the Christ-spirit when he said: "I will not let any man reduce my soul to the level of hatred." And Abraham Lincoln, beloved of his countrymen largely because of his wonderful exhibition of freedom from hatred and revenge, said: "I shall do nothing in malice. What I deal with is too vast for malicious dealing. No man resolved to make the most of himself can spare the time for personal contention. Still less can he afford to take all the consequences, including the irritating of his temper and the loss of self-control." The miracle of grace happens when a man tries to pattern his life after the ideal life of Jesus. He becomes a changed man.

He will hate sin and wrongdoing with all his might, but he will not permit his soul to become bitter with anger and a desire to "get even" with those who are evil-minded.

Marvelous are the results whenever people begin to reveal the spirit of good will and forgiveness toward others. First of all, God becomes real, and prayer a blessed experience, to a Christian who forgives. Try as one will to pray when revenge or hate is in the heart, it is a dismal failure. One knows instinctively that his Christian profession is in name only and a shallow sham, if his life is not controlled by love and forgiveness. But, when love shines in, what a difference it makes in prayer and what a joy it brings in our attitude toward our fellows!

Edwin Markham beautifully expressed the magic power of good will when he wrote:

He drew a circle which shut me out,
Heretic, rebel, a thing to flout,
But Love and I had the wit to win:
We drew a circle that took him in.

If any of us are bitter toward someone who has offended us or done us an injury, we should practice forgiveness. If we would grow in grace and knowledge of the Master, if we would have peace and joy from our religion, then let us never surrender our hearts to any so-called enemies. Let us be generous, friendly, forgiving, in word and

deed, and our characters will become more and more like the Christ. Someone has suggested that we "try for one day the plan of making excuses for people. No matter how much they seem to deserve blame, don't give it. Instead of condemning, try to find some helpful circumstance and show it up in a strong light. You can always discover one." If such a plan were followed every day by everybody, what a different world we should live in, a world ruled by forgiveness and love.

More far-reaching are the effects of every act of mercy and forgiveness than we can imagine. Only eternity will know the full influence that results from the forgiving spirit. A judge of one of our criminal courts told me recently that he trembled whenever he thought of himself as deciding the destiny of lives brought before him for sentence. And he remarked that his custom with first offenders was to parole them if possible, urging them to reform and live as good citizens. This policy was followed by Theodore Roosevelt when he was Police Commissioner of the City of New York. When police officers were brought before him against whom charges were made, Commissioner Roosevelt always asked for the man's entire record. If the sheet were clean, if it were the policeman's first offense, Roosevelt would invariably tell him that he was not going to spoil such a good record, that he was going to forgive him and no penalty would be fixed. The appeal which he then made

to the honor of the policeman put a new spirit into the offender and through the entire police force.

Forgiveness has been the means in thousands of cases of saving individuals from continuing lives of sin and leading many to know the Lord Jesus Christ. Dr. J. Stuart Holden tells of an experience he had a few years ago in Egypt when conducting some religious meetings for the soldiers. "One night I got into conversation with a big sergeant of a Highland regiment," he says. "He was just as bright and shining for the Lord as it was possible for a saved soldier to be. 'How were you brought to Christ?' I asked him. 'There's a private in the same company who had been converted in Malta before the regiment came into Egypt,' he replied. 'We gave that fellow an awful time. The devil got possession of me, and I made that man's life a positive burden to him. Well, one night—a terribly wet night—he came in from sentry duty. He was tired and very wet, and before getting into bed he knelt down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other one on the other side of the head, and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his forgiving reply to my outrageous insult and abuse; and it just broke my heart, and I was saved that day.' "

Thank God for sending His Son into the world to

make possible such an act of forgiveness as that! Only the man trying to obey Christ's teaching of forgiveness will stand insult and persecution without seeking for revenge. Only the Christ-filled man can win his enemy and bind him to him with cords of love. This is the wonder of the ages. This is the glory of the Christian religion. This is the reason why Christianity will conquer all hearts and some day the world will follow Christ as Lord. Forgiveness for all who trespass against us is the one condition of our being forgiven by God, our Judge and our Father.

VI

DIVINE-LIKENESS

VI

DIVINE-LIKENESS

WHAT a surprise those words of Jesus contain: "Take care not to practice your charity before men in order to be noticed; otherwise you get no reward from your Father in heaven." They are just the opposite to the philosophy of the world. If a man is generous and contributes to public benevolence, such as hospitals, colleges, Red Cross work, famine relief, it is expected that newspapers will give wide publicity to such gifts. In fact, a modern way of conducting a financial campaign is to publish in the newspapers each day the list of contributors and the amount they give as an incentive for others.

In all fairness to large numbers of philanthropists and generous-minded men and women, however, it should be said that they do not seek publicity for their gifts and that vast sums of money are contributed every year to worthy causes without the donor's name being made known.

Such modesty and quietness in doing good represents most commendably the way in which many people follow the teachings of Jesus. Yet the caution that our Lord gave against blowing one's own horn, when one has been generous, in order to

attract the notice of men, is a warning that we all know is needed to correct a common human weakness. There seems to be in every human being a desire to be appreciated by other people. Such an ambition is praiseworthy; but, carried to the extreme, like any virtue it becomes a vice. The lure of popularity, seeking the notice of men in order to win money, fame, or power, has been the false siren call which has ruined the career of many a man.

It is the futility and vanity of merely seeking the favor of men by what we do and what we say that is summed up in the words of the Great Teacher: "When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you truly, they do get their reward." And what a hollow reward it is! The fickleness of such popularity is as the foam of the surging sea. The bootleggers who present gifts of automobiles, theater parties, jewelry, and clothes, to win the favor of false prohibition agents, get their reward; but how fleeting and accursed it is! The politician who, in order to win the vote of a liquor element or an interested class, makes promises before an election which he knows he can't fulfill, will end his political career in oblivion and disgrace. The popularity sought from a selfish motive to exalt oneself, no matter how much money, time, or talent one may give—whether in business circles, in lodge rooms,

in public school, or social life—such popularity, such ambition, gets its reward; but it is a reward shallow, unsatisfying.

Our Lord pointed out that every good deed, every act of charity, is watched by two observers, and that both are ready to bestow a reward. The world will applaud an act of philanthropy or service, and never ask why it was done. But God judges the motive and gives the Divine blessing after reading the inner life and testing the spirit that prompted the giving. A rascal can masquerade, and cover up his motives and secret thoughts, like a wolf in sheep's clothing, so that he fools the people and even secures honor of men. But he cannot fool God. Friends and strangers may reward and praise good deeds; but God bestows His rewards only after beholding the character of the inner man. Whether I am religious or not, the Church and the world judge by my conduct; but God judges by my hidden motives and secret thoughts.

This testing, this separating of the sheep from the goats, to use one of Jesus' figures of a Divine Judgment, is the special contribution which Christianity made to the world. To be sincere and true, to be in reality what you pretend to be, is the fundamental teaching of our Lord. Needless to say, such teaching applies today as it did nineteen hundred years ago. Affectation and hypocrisy mask themselves today about the religious conduct of many people; and the words of the Master, if

studied, find their way into the secret councils of more than one heart to condemn as well as to approve.

The illustration of the acts of righteousness of the Pharisees is a picture of remarkable fascination and impressiveness. Their virtue described in one word was theatrical, which meant doing those things only which were commonly admired and thought to be praiseworthy. For example, the giving of alms was considered to be one of the most important acts in the religious life of the Pharisees. It was a fine way by which they could indicate their outstanding religious character above their neighbors.

Let me describe one way in which this charity of the Pharisees in Palestine was practiced. In Damascus when a man wanted to do a good act, which might bring a blessing in the form of a Divine reward upon his family, such as the healing of his sick child, he went to a street water-carrier who had a good voice and gave him a piece of money, saying, cry "sebil," which means, "Ho, ye thirsty, come and drink." The water-carrier would fill his water bag, and take his stand in the market place singing in varied tones, "O thirsty, come to the drink offering." The man who gave the money stood near, to whom the water-carrier turned as the thirsty persons drank and said: "May God forgive thy sins, O giver of the drink."

This spirit of ostentation, of unnecessary show,

our Lord observed many times among his fellow countrymen, the Pharisees. Hence, in preaching His great Sermon on the Mount, in announcing the charter of Christianity, with its fundamental principles of conduct for both the social and religious life of men, Jesus declared that His followers must not perform their righteousness before men just to be seen of them, else they would receive no reward from their Father who seeth in secret and who judgeth the motive of their conduct.

The words of the Master cut deep; they uncover hidden pride and pompousness, and point to naturalness, simplicity, and unaffected goodness as the qualities that should govern the religious acts of all people. "When you give alms, make no flourish of trumpets like the hypocrites in the synagogues and the streets, so as to win applause from men; I tell you, truly, they do get their reward. When you give alms, do not let your left hand know what your right hand is doing, so as to keep your alms secret; then your Father who sees what is secret will reward you openly."

Sir Moses Montefiore, one of the greatest Hebrews of modern times, although not a Christian, certainly practiced the teachings of Jesus in making his gifts. After Sir Moses had passed away, they found a private book of accounts that he had never intended to see the light, with gifts privately entered amounting to far more than those which had been publicly announced. On the front page of

this book was written: "Gifts acknowledged publicly are never registered in the ledgers of Heaven." That was a Hebrew: and who shall say that he was not following in the footsteps of Jesus going about doing good?

The promise of the Master is that the Heavenly Father's blessing rests upon all people who are generous, who are ever ready and eager to help worthy causes in the spirit of quietness and humility. This is the way God our Father gives all the time; there is no noise about His countless blessings. His love goes out to all mankind in unnumbered mercies. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust." And what happens as a result of such goodness? The love for God in the hearts of millions of His children is the return which God receives for His boundless love for them. This is one of the most desirable blessings that can come to any generous-minded man or woman, the love and gratitude of a person who has been helped. Sad to say, there are many who fail fully to appreciate what God is constantly doing for them or perchance what some kind neighbor has done. Nevertheless, the satisfaction and joy that comes to the person who has been generous and loving are blessings which not only enrich his own life, but cast an influence of good over the lives of others. A Boston daily, one morning years ago, remarked: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and

clinging mist; but Phillips Brooks walked down Newspaper Row, bowing here and there to his friends, and the day was all sunshine."

Let us diligently obey, my friends, the teaching of Jesus, and possess more and more the mind that was in Christ. Then day and night we shall be on the alert to give wherever the need is calling. We shall not think of what we are going to get from our service or from the money we give, but we shall do good as Jesus did because of the Christ love which prompts us. For a Christian to keep an account of the self-sacrifice and work for Christ and His Church which has been rendered and to demand appreciation or thanks else the work shall cease, such a service is a sham and delusion. Any Christian service done merely for pay or that seeks for praise and reward, otherwise the service stops, not only brings the condemnation of true men and women, but also degrades the character of the person who thus serves. The noblest goodness is unconscious goodness, just naturally going about doing good as one who must be about the Father's business, doing the works of Him that sent him.

Dr. E. L. House narrates an incident in the life of Wendell Phillips which well might serve as a summary for our thought. "When Wendell Phillips was sixty," he says, "one Sunday night he was crossing Boston Common. He felt blue and discouraged, and was lost in thought. Coming upon a man who stood in the midst of a little company,

preaching some reform, he stopped a moment and listened. A little girl of ten, lingering on the outskirts, came quickly up and asked alms of him. The man searched her face to see if she spoke the truth or not. Taking her face in his hands, and holding it up so he might search it, he said, 'Little girl, are you telling me the truth? Is your mother really sick?' 'Yes, sir!' came the quick reply. Putting his hand into his pocket he gave her a bill and said: 'God bless you, little girl; you and your mother have a right to live.' Then he passed on into the night. Bewildered with her good fortune, the child dashed home, and bounding up the stairs, rushed into her mother's room, and gave her the bill. Questioned, she could only remember one thing: 'He had a silvery voice.'

"Then the widow came to better days. Once more the child was in school. There came a time when she was graduated from the Conservatory of Music. At last, oh, wonder of wonders, she was going to sing in a great meeting in Tremont Temple. After her song was over, Wendell Phillips arose to speak. Something in his words caught the girl's ear. Not for twelve years had she heard that voice, but she was sure of it. It was the man with the silvery voice. Going up to him after the lecture, she asked if he remembered the incident. Thinking hard for a moment he said: 'Did I take your face in my hands, and, holding your chin, ask: "Little girl, are you telling the truth?" ' 'Yes, sir! that is what

you asked me. I was that little girl.' 'I was so glad if I was able to help you,' was his reply. A few weeks later the great orator was dead. And when his body was left in state for a few hours, a woman with gray hair and a young singer stood long, looking into that quiet, peaceful face. Tears came to their eyes, and their sobs were heard. At last the seed of action had come to its harvest. The isolated act had brought forth a great reward."

The enduring monument for men like Wendell Phillips and all people whose lives reflect the spirit of God in doing good is beautifully described in a poem written by Sarah K. Bolton:

He built a house; time laid it in the dust.
He wrote a book; its title is forgot.
He ruled a city, but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have brought,
And reared him in the Christian's home and trust.
The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied, like stars at night
When darkness deepens. Every noble deed
Lasts longer than a granite monument.

VII

GREAT RESULTS FROM TRIFLES

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GREAT RESULTS FROM TRIFLES

RELIGION does not confine itself to the walls of a Church. We can rejoice that the teachings of Christ are influencing men in all parts of the world, even though not all of them attend Church worship or know the satisfaction which comes to the professed Christian. One of the commendable signs of the times is the rapid spread in cities and towns throughout the United States of such altruistic organizations as the Rotary Club, the Kiwanis, and the Lions Clubs. The ideals which these groupings of men hold before themselves are none other than the Christian ideals of helpfulness and service. What cheer it should give to Church people to think of these allies outside of the Church endeavoring to promote the spirit of good will and brotherhood among men! Verily, we should remind ourselves again and again of the words of Jesus: "He that is not against us is for us."

The motto of the Rotary Club, "He profits most who serves best," is a fine phrasing of what actually happens to all who obey the teachings of the Master. Another way to express the same thought is that the "Greatest of all is the servant of all." Such was the message Christ proclaimed centuries

ago; and it is the practice of such teaching and such ideals that the world is waiting for in order to lift business and international relationships upon a higher level of unselfishness and larger usefulness.

It was to stress the importance of what is commonly considered to be the little things in life that our Lord spoke of the reward that comes from giving a cup of cold water and ministering to people who are sick and in need of help. Every energetic Christian is fired at times with an ambition to render larger service for the Master. We become dissatisfied with our limited opportunities. We think of what other men and women are doing and we say to ourselves, "Would that we might be able to do something big and worth while." There are young women who long to become foreign missionaries, deaconesses, nurses, teachers, social workers, and yet are prevented by lack of opportunity and education from realizing their dreams. Home responsibilities hem them in on all sides, and limit the wider use of their energy and talents. There are young men whose souls have been stirred by lofty aspirations of what they would like to do in the world and what they would like to become. As ministers, lawyers, doctors, missionaries, business leaders, the vision lures them on, until the day dawns when they become aware that they will not be able to measure up to their high ideal. The handicaps of life are too much for them; and they have to settle down to their niche in the world's

work, limited though it may be. And older folks are not without their longings for bigger opportunities of service. But time is kind to them and softens somewhat the disillusionments and disappointments which they again and again experience. How glad, then, all people, both young and old, should be that Jesus pictured clearly the many opportunities for doing good in the world and promised a reward for every unselfish act, no matter how small it might seem to be!

One of the most memorable parables our Lord ever told relates to what has been called "The Surprises of the Judgment." In this story, He describes the welcome that shall await all who in any way have rendered service unto Him. He mentions giving Him food when He was hungry, offering Him shelter when He was a stranger, clothing Him when He was destitute, visiting Him when He was sick and in prison. And His friends express their surprise and cannot recall having been so kind and helpful. The things that Christ remembers were kindnesses rendered to other people—kindnesses so small that they had vanished from the memory of His disciples. They are the things that men and women who are trying to live as Christ would have them live are doing all the time, and that become the matter-of-fact, every-day performances of life. And yet, wonderful to state, though Christians may forget the small acts of kindness which they have rendered to persons needing encouragement or help,

Christ says that they are received as unto Himself. He never forgets them! A record is kept of every cheering word, of every loving deed, no matter how inconspicuous or seemingly unnoticed it may be; and some day there will come from that record a reward such as will delight and surprise many a Christian.

Our Lord knew that the circumstances of life are different for almost every person; hence He didn't specify in detail what anyone should do. The thought He inspires in the minds of all who would follow Him is the importance of living a life of service, of going about doing good. The Master had in mind the encouragement which His apostles would need, when he said that whosoever should give a cup of cold water to them in the name of a disciple should in no wise lose his reward.

How do those words apply today? Surely they mean that all Church members who encourage their minister by loyal attendance at Church meetings and a hearty response to the duties of Church membership get their reward. Many who read these lines could testify to the blessings that have come to them from the friendly coöperation with their ministers and Church leaders in Christian service. Boys and girls in a Sunday school class have many opportunities to encourage and help their teacher and by so doing they receive better instruction as their reward. Members of different Church organizations, just by words of appreciation and willing-

ness to serve, can make the officers whom they elected feel like being more faithful and doing better work for all concerned. Citizens in any community, by writing letters of encouragement to the city officials, by visiting them and speaking words of helpfulness and interest, can greatly advance the cause of good government and feel the thrill of larger influence and joy in community service.

Face to face with a discouraged or lonely man as we travel along life's pathway, what a reward we get in feeling that life is worth living when we are able to inspire hope in the place of discouragement and a sense of friendliness where loneliness had been gripping the heart. The poet knew of this reward in writing those homely and soul-moving lines:

When a man ain't got a cent,
And he's feeling kind of blue,
And the clouds hang dark and heavy,
And won't let the sunshine through,
It's a great thing, Oh, my brethren,
For a feller just to lay
His hand upon your shoulders
In a friendly sort of way.

It makes a man feel curious,
It makes the tear-drops start,
And you sort of feel a flutter
In the region of your heart.
You can't look up and meet his eyes,
You don't know what to say,
When a hand is on your shoulder
In a friendly sort of way.

Oh, this world's a curious compound
With its honey and its gall,
With its cares and bitter crosses,
But it's a good world after all.
And a good God must have made it,
Leastways, that's what I say
When a hand is on your shoulder
In a friendly sort of way.

That lives have been changed by the seemingly most insignificant acts of kindness is the encouragement that comes in doing little things in the spirit of Christ. Dr. J. Wilbur Chapman, the noted evangelist, frequently told how it was the touch of the hand of his Sunday school teacher upon his elbow, that led him to respond to the invitation to stand and publicly confess his purpose to be a follower of Jesus Christ. Another Sunday school teacher tells of winning a boy to become a Christian who later in life was elected President of the United States. He said: "I had a class of boys in a Sunday school in Canton, Ohio. I loved the boys, but I didn't seem to be succeeding; and I grew discouraged. One afternoon, in a Sunday school prayer-meeting, one of the boys, to my surprise, stood up to be remembered in prayer. I said to him afterward, 'William, why did you stand up today?' And he answered, 'I have been thinking I should like to be a Christian. I have been watching you, and I saw you never lost your patience with us, and I thought if to be like you was

to be a Christian, I wanted to be one.'" That boy afterward became superintendent of a Sunday school, the Governor of Ohio and President of the United States. His name was William McKinley.

The destiny of Dr. Chapman and President McKinley was determined early in their youth by the influence of little acts of kindness from two humble but consecrated Sunday school teachers. What joy must have been the reward of those two Sunday school teachers in having a part in the useful careers of the two famous men whom they had influenced!

Let us recognize the importance of the little things which we are doing for Christ in the home, in church, in business, in school. Everything we do has far-reaching significance. Every word we speak has magic possibilities. Each one is exerting a helpful or harmful influence all the time and wherever we go. If all the little things which have been turning points in our lives and in the lives of other people could be recalled, we should be amazed to find how a frown, a smile, a shrug of the shoulders, a kind word, a helpful deed, have decided the career of more than one person. In fact, lives have been changed again and again where not a word has been spoken.

In India, some years ago there was a missionary who could not learn the language of the people. After several years of fruitless effort, he asked to be recalled, frankly stating that he had not suffi-

cient intellect for missionary service. At once a dozen missionaries petitioned the Foreign Board in America not to grant his request, because the man's goodness was so in evidence and far-reaching that he had more personal influence over the unconverted natives than any other missionary at the station. When a converted native was asked, on his examination for baptism, "What is it to be a Christian?" he replied promptly: "It is to be like Mr. ——," naming the good missionary. The Board kept the missionary in India, though he never preached a sermon and spoke only a few words of the native tongue. When he died, scores of native Christians and hundreds of those who still clung to the pagan faith of their fathers, said, "A good man has departed," and sincerely mourned his death.

How encouraging is the Good News of Jesus that, when we come to sum up the important things at the end of life, they will be more than likely the little things. What an inspiration then it is for us to persevere in well doing, to think of life as an opportunity to reveal the unselfish, Christlike spirit. By such conduct, our limitations and the narrow lot which sometimes we feel we are called upon to endure, begin to fade into the background and we realize that God has given to everyone of us the chance to influence and bless the lives of other people. A peace and joy which the world cannot give will be our portion in this life and in

the future life the wonderful revelation that every good deed, every generous thought, every kind word which we expressed, had been rendered unto the Master Himself.

I bend to help a little straying child
And soothe away its fears,
When lo! The Wondrous Babe, all undefiled,
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,
A dying brow I fan—
The pallet seems a cross and on it lies
One like the Son of Man!

The way is long, and when I pause to share
My cup, my crust of bread,
With some poor wanderer—oh, vision rare!
A halo crowns his head.

O'er sin's dark stream there comes a drowning cry,
Its woeful tide I stem,
And grasp for one who sinks—the Christ is there,
I touch His garment hem.

O Presence, ever new and ever dear,
My Master, can it be
In Thy great day of coming I shall hear,
"Thou didst it unto Me?"

VIII

FREEDOM FROM WORRY

VIII

FREEDOM FROM WORRY

THE section of the Sermon on the Mount that describes how to cure anxiety and be free from worry is the most familiar section of our Lord's matchless sermon and a source of great comfort to multitudes of people. In the old King James translation of the Bible, we read this striking statement, "Take no thought for your life." But in the more accurate translation from the Aramaic and the Greek, the Aramaic language which Jesus spoke and the Greek in which the New Testament was first written by the Gospel writers, the word "thought" is replaced in the Revised Version by the word "anxiety," as being the word which was used by the Master. Hence, in the twenty-fifth verse of the sixth chapter of Matthew, as in other verses in that chapter, the Greek word for "thought" should be translated "anxiety"; so that instead of saying "Take no thought for your life," the correct and revised version of the words of Jesus reads, "Therefore I say unto you, Be not anxious for your life; which of you by being anxious can add one cubit unto the measure of your life; why are you anxious concerning raiment; be not therefore anxious for the morrow."

Our Lord did not teach that no thought should be given about life and clothing and the morrow; rather what He taught was, that no anxiety or worry should be allowed to oppress and afflict the life. He did not counsel imprudence and thoughtlessness; instead, in all of His teachings He urged watchfulness, service, sacrifice, and labor, with this constant reminder that the spirit of pessimism or fear should never be carried into one's work. "Peace I leave with you; my peace I give unto you." "In the world you have tribulations: but be of good cheer; I have overcome the world." "Fear not, only believe." "Let not your heart be troubled, neither let it be afraid."

Part of the counsel that Jesus gave when He made known the principles of the Christian religion in His Sermon on the Mount, had been proclaimed before by many men in different circumstances and with different motives prompting them. The men who loved pleasure, called Epicureans, and who saw in life nothing but earthly existence, had repeated time and again the injunction: "Be not anxious for your life. We are here today and gone tomorrow. Let us enjoy the present to the utmost. Let us eat, drink and be merry, for tomorrow we die." More thoughtful men, such as the Stoic philosophers, had also spoken freely about worry and fear that seem to dog men's tracks and like a shadow never to leave them. And out of their experiences they also had cried out: "Be

not anxious for your life. What's the use! Be stoical. You cannot help matters. The world is full of sorrow and evil. You must take your share. You must accept things as they come and anticipate death as an end to your troubles." But when the same words fell from the lips of Jesus, immediately they took on a new meaning; for, with His counsel, "Be not anxious for your life," there was for the first time revealed the secret of freedom from worry; there was for the first time imparted a power able to drive away anxiety and fear.

Our Lord's description of freedom from worry directly follows His heart-searching words about the choice of a life's Master. He had just declared that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. You cannot serve God and mammon." He had pointed out how one of these two services must be followed and only one. If people choose the service of God, then there will come into their possession the peace of God, with all that it means of freedom from anxiety and worry. If, on the other hand, they choose the worldly life and allow themselves to become fascinated by the things of this life, business, pleasures, or sinful indulgences, then just as certainly will worldly cares and unrest and anxiety be their portion.

But, being confident that His hearers would make the right choice and determine to serve God

with their whole heart, mind, soul, and strength, the Master said unto them, "Therefore," you servants of God, "be not anxious for your life." And in order to show how their heavenly Father would watch over them and take care of them, He took up the subject of worry; and concluded by announcing unto His disciples for all time the sure cure for anxiety and worry.

What Jesus taught in His Sermon on the Mount holds true today; and His words apply to everybody. Hence it is wise for each one of us to fix our attention upon the counsel which our Lord gives, and to see that it becomes a part of our thinking, whenever we are tempted to worry or whenever a friend mentions the subject of worry.

In the first place, the Great Teacher taught how unreasonable it is to worry; that, when we worry, we lose all true perspective in life, and act as those who are blind to the world of things round about us. The person who worries, Jesus would have go for a walk in the park, across the fields, or along some path where the birds sing in the trees and the flowers blossom in the greatest luxuriance at the feet. Then He would have this anxious one recall these words, "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your Heavenly Father feedeth them. Are not you of much more value than they?" To repeat over and over again as you look at the birds, "Much more value than they, much more value

than they," and to say to yourself, that He who feeds the birds which never sow nor reap, will He not much more care for His own child, endowed with a will power and the ability to work—surely such thoughts ought to help considerably to chase away the specters of anxiety and fear.

Yet notwithstanding this assurance of a Heavenly Father who loveth and careth for His children, perhaps there are no worse plagues that afflict the lives of multitudes of people today than the specters of anxiety and worry. Men worry about their work, whether or not they can keep their position, and what will happen to them in their old age. Women worry about household duties and the care of children. And with how many people does worry about one's health afflict the mind! Becoming introspective and morbidly anxious about some disease or infection, men and women bring upon themselves all kinds of trouble and imagine the future full of misfortune and ill luck. How lacking in common sense this appears, how unreasonable, when we meditate upon those words of Jesus: "Be not anxious for your life. Look at the birds of the air. Your Heavenly Father feedeth them. Are not you of much more value than they?"

As I think of the numbers of people who live day after day, dreading the morrow and worrying about the future, I am reminded of the amusing story about a man who was walking a dusty country road, staggering under a heavy burden. A

kind farmer overtook him and invited him to get up in his wagon. The traveler was very grateful, but kept his bundle on his shoulder. "Put your bundle down in the wagon," the farmer said. "Oh, no," the man replied, "I could not do that. It is enough for your horse to haul me without having to haul the bundle also." You may laugh at such folly while you are really doing a similar thing. You may be really carrying the burdens of many days on your heart while your Father is carrying you and caring for you. Nine-tenths of all worry is concerned about tomorrow, about what is sure to happen in the future and which rarely ever happens. We should continually remind ourselves that God will give us a lift today and that He will do the same tomorrow. Doing our duty today, with the help of God and not burdening Him or ourselves with the unnecessary things of tomorrow, we learn to be care-free like the birds who live day by day on His bounty. "Are not you of much more value than they?"

Not only is it unreasonable to worry, but our Lord proceeded to show how useless it is to worry. "Which of you by being anxious can add one cubit unto the measure of your life?" In asking this question, Jesus said what we all know is true, that anxiety usually shortens life, and never lengthens it.

God's plan for every one of us is that we should live normal, healthful, peaceful lives. And His

help is guaranteed in the words "As thy days, so shall thy strength be." If any person will repeat that promise every morning, "As thy days, so shall thy strength be," thoughtfully and trustfully, anxieties will simply have to vanish, as the clouds before the morning sun. It is a most encouraging thought to keep in mind that we always have strength enough to bear the evil when it comes.

But the uselessness of worry has been proved in every victorious life. Anxiety has never emptied tomorrow of its troubles; but it always robs today of its joyful courage and strength. If a person persists in drawing on tomorrow's troubles, he not only poisons today but insures a bad tomorrow, there is no promise that for such a day thy strength shall be.

Andrew Murray, who time and again endured hardships and disappointments and persecutions enough to worry and fill with anxiety the soul of anyone possessing a faith less than his, has given a striking monologue for a person to repeat when fear and sorrow seem to block the way: "Say, first, God brought me here; it is by His will I am in this strait place; in that will I rest. Next, God will here keep me in His love and give me grace in this trial to act as His child. Then, He will make the trial a blessing, teaching me the lesson He means me to learn and working in me the grace He intends for me. Last, in God's good time He can bring me out again—how and when,

He knows. Say, I am here: First; by God's appointment. Second; in His keeping. Third; under His training. Fourth; for His time."

If every one of us were possessed with such a faith, then should we know the joy of freedom from worry:

O Lord, how happy should we be,
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.

And this is just what Jesus said all of His disciples should experience. "Be not therefore anxious, saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your Heavenly Father knoweth that you have need of all these things." Our Heavenly Father knows and cares! Ah, then, to the unreasonableness and uselessness of worry, there is still another thought we should consider. The Great Teacher adds this other charge against worry, and pictures it as it really is, namely, a loss of faith in God, a sinful act, anxiety such as the Gentiles, heathen, worldly minded people experience, who know not God as their Father. Hence, in its true light, we see that worry is sinful, faithless, ungrateful. Surely Christians who have had constant proofs of the Heavenly Father's care in the past, should feel that

God will still be with them in the future, no matter what it may have in store.

But do you know that some of the most fretful and anxious people today are those who have had the least to discourage them in the past? Health and blessings have been their portion; their children have been cared for; and yet the parents worry: they dread the morrow; they imagine all kinds of misfortune and disaster. Sinful! There is no other word can describe such thoughts and feelings. Why should it be thought that God after all of His past goodness is going to forsake us and punish us and hate us? "Oh, you of little faith"—it is your coldness of heart, your dullness of ear, your blindness of eye and your failure to count your blessings and to recall God's goodness that makes you worry and anxious and troubled! "Your Heavenly Father knoweth what things you have need of and will care for you." The testimony of the aged Psalmist rings as true to life today as it did hundreds of years ago: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor His children begging bread." This means that Christians can be cast down, but never destroyed; sorrows and disappointments may come, but never complete disaster. The cup of mercy may run short, but never will the dregs appear. Weak is our faith and poor is our Christianity if it does not free the future of its alarms and give to us confidence and assurance

of our Heavenly Father's care and blessing. Sinful are our thoughts if we do not learn to banish anxieties and worries from our lives and to trust completely in God's Providence.

You appreciate with me then the full significance of our Lord's cure for worry, when in summing up his instruction about anxiety He said: "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." I like Weymouth's translation of Jesus' words, "Make God's kingdom and righteousness your chief aim and then these things shall all be given you in addition." It never fails. If a person, young or old, will put first God's claim upon life, will make of supreme importance that daily in business, in the home, in the leisure hours, God's will shall be done, and that a truly religious life shall be lived in word, in thought, and in deed,—then, as surely as you plant the seed there will come a harvest, so the harvest of God's blessing and prosperity will crown that life with peace and plenty, because it is absolutely true as proved by millions of people in every generation "that to them that love God all things work together for good." So let me appeal to all who read these words to make the great decision and choose to follow Christ as your Guide and Friend!

Only believe and thou shalt see
That Christ is all in all to thee.

IX

WINNING LIFE'S CHOICEST FRIEND

IX

WINNING LIFE'S CHOICEST FRIEND

NO words make religion quite so natural or so human as when Jesus tells His disciples that He calls them friends. It is a very significant fact that the Christian Church was started in this simple and yet most delightful way as a group of friends. Jesus chose twelve men, the record tells us, "that they might be with Him." And what a privilege it was to have been chosen thus as a companion of Jesus! Think of three years spent in His presence! Think of the varied experiences those friends shared, the days of teaching and the wonders of healing, the wayside walks and talks with Jesus, always the loving, sympathetic, and wise friend!

The Gospel of Jesus or the Good News, thus starts with this picture of friendship. And the Church itself, which later was organized by the Apostle Paul and other Christian leaders, had as its distinguishing characteristic the welding together as friends people from all classes and occupations in life. Both slave and free, Jew and Gentile, ignorant and wise, rich and poor, when they joined the Christian Church, dropped all barriers that separated them, and became friends. It

is one of the wonders of the world today that, in the Church, all distinctions which divide mankind are swept away in the presence of Christ, the Universal Savior and Friend. In fact, the simplicity and greatness of the Christian faith can best be described by speaking of it as an intimate friendship with Jesus. Whenever I have the opportunity of talking with a person about religion and urging a decision for Christ, I always find myself approaching the subject along the lines of friendship. Religion thus presented becomes something not mystical or other-worldly, but something that you can walk with here on earth, a personal experience that inspires and guides the life.

Listen to the frank confession of Dr. J. R. Miller, who helped thousands of his fellowmen Godward and who lived one of the happiest and most successful lives that a man can live. It was his testimony after many years of such service and pleasure. "My whole religious creed," he said, "has been brought down into one little sentence, 'Christ and I are friends.' No friend in all the world is so near to me as He is. I trust Him; I love Him; I take everything to Him; I lay every burden upon Him. I go to Him for wisdom, for help, for the love I need in my heart. He is everything to me as a friend. And for me, my whole duty is summed up in being a friend of Christ's."

Undoubtedly there are many persons who have

said to themselves at times with wistful longing, "Oh, that I knew where I might find Him! Would that Christ were my intimate friend!" Such an earnest desire was expressed on one occasion by Lady Henry Somerset. Inspiration and gladness came to her, she said, when it seemed that her Lord spoke these significant words: "Act as if I were, and thou shalt know that I am." If those words could make an indelible impression upon our minds, then we would be certain of having a growing experience of what friendship with Christ means. "Act as if Christ were our friend, and we shall know that He is." In the familiar words of the Master this Divine Friendship is guaranteed if we do our part. "You are my friends," says Jesus, "if you do the things which I command you." Religion, thus, is primarily a matter of the will power. If we *will* to become publicly and sincerely followers of Jesus, then we shall know the joy of fellowship with Him.

Someone asks: "What must I do? What are the steps that will reveal Christ to me as my personal, intimate friend?" The answer is simple and plain: There are three steps to any friendship, whether human or divine.

First: if we are to know Him as friend, we must associate in thought and spirit day-by-day with Jesus Christ. Everyone appreciates the necessity of association with men and women before we can call them friends. A stranger is not our friend, a

person whom we casually meet once a year or once a month. It is the people with whom we work, it is the men and women with whom we associate in Church, in lodges, in social gatherings, whom we consider our friends. And it is this same simple, though fundamental condition of association with Christ which is necessary if we would know Him as our friend.

A young man may ask: "How can I associate with Christ? He is in heaven; I cannot see Him or touch Him." No, you cannot; but there are three ways in which, if you want to, you can be conscious of Christ's presence. One way is by prayer, talking to Him daily as your Divine friend. Wherever you go, He goes. He has promised, "Lo, I am with you always." You can talk to Him on the street, in the store, in the shop. You can ask Him to help you make a success of life, to give you spiritual strength to overcome temptations, to comfort you in the hour of loneliness and sorrow, and to fill your heart with gladness, as you try to do good as He did. And Jesus hears you when you pray. As you form the prayer habit, day and night, the consciousness of Christ's friendship with you becomes more and more real.

Another way you can associate with this Divine friend is by reading His teachings and commandments as though they were His daily letters to you. Open your Bible each morning and let Christ talk to you. People argue about the Bible more than

they study it. The Bible is the progressive revelation of God's love and goodness to mankind reaching its climax in the wonderful life of his son Jesus Christ. Woodrow Wilson once said that each day as he opened the Holy Scriptures it seemed that new light and understanding flashed forth from the words he read. You will know Christ as your friend if you daily make it your practice to read His matchless teachings and associate in thought with Him, as did William Ewart Gladstone, the Grand Old Man of England, as did our beloved Presidents, Abraham Lincoln, Theodore Roosevelt and Woodrow Wilson.

The climax of association with Christ comes in endeavoring to do what He tells you to do: "You are my friends, if you do the things which I command you." "If you know these things, happy are you if you do them." We have to translate our knowledge of Christian truths into action, if we would know the joy of Christ's fellowship. Dr. Charles M. Sheldon has pictured the practical demonstration of Christian living in his inspiring story, entitled, *In His Steps; Or What Would Jesus Do?* This unseen, but real association of Jesus with His friends has been experienced by millions of people and is being experienced today.

In addition to association with Christ, a second step which we must take if we would have Christ as our best friend is to trust Him implicitly as one who guides us and loves us. Trust is necessary

for every friendship, whether human or divine. If you cannot trust a person behind your back or away from you, he is not your friend. Trust has to be mutual, of friend with friend, else there is no friendship. In other words, friendship cannot be one-sided. This is true with our human friends; it is likewise true in developing a friendship with Jesus Christ. Think how instinctively we speak the name of Jesus and call upon Him for help in the hour of peril and need. We trust Him then. And we trust Him, always, as one who is ever patient with us, ever loving and ready to forgive.

Now what does Jesus expect from us? What is our part in the Divine Friendship? That is the test. "You are my friends, if you do as I command you." We have to prove that we are trying to live as Christians or our friendship with Christ becomes cold and unreal. Christ trusts us to love one another and to reflect the spirit of good will and service. He trusts us to speak about Him and His Kingdom in our homes, in the places where we work and wherever we go. We are Christ's representatives, His ambassadors. If the world is to be made Christian, if all people are to be given the Good News of Christ's fellowship and salvation, it will be accomplished by faithful disciples of Jesus, such as we must be.

Dr. S. D. Gordon tells of a dream he had in which Jesus and Gabriel were talking about the work which the Master had started here on earth.

Gabriel asked the Master, "What plans have you made to carry on your Kingdom?" Jesus replied, "I have entrusted my cause to Matthew, Mark, Luke, John and others of my disciples." "But," said Gabriel, "suppose your friends fail you, what other plan do you have?" Jesus slowly answered, "Gabriel, I have no other plan."

That is what the trust which Christ has in every one of his friends means. He is counting on all professed Christians being faithful to Him and spreading the Glad Tidings of His love for all men. Will any of us fail Him?

He is counting on you.
He has need of your life
In the thick of the strife!
For that weak one may fall
If you fail at His call,
He is counting on you;
If you fail Him—
What then?

He is counting on you,
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life blood; and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you;
If you fail Him—
What then?

He is counting on you,
On life, money, and prayer;
And the day shall declare
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say,
"I had counted on you,
But you failed me!"
What then?

The climax of any friendship is revealed in the sacrifice of one person for another person. We may associate with a friend and trust that friend; but, if frequently there are not evidences of a sacrifice of time, strength, and even of one's possessions, in behalf of our friend, the friendship is of a poorer sort. We all know that some friendships are formed from selfish motives, just for what a person can get from the friendship. But, thank God, we can all rejoice when we think of the many sincere friends we have who love us and willingly sacrifice themselves for us. As in water, face answers to face, so in the soul, man answers to man. It is the persons who understand us and whom we understand and for whom we have a feeling of spiritual kinship, these are the persons whom we have as our devoted friends and for whom we delight to render service and to give tokens of our regard. Our Lord described what all of us know to be true, "that greater love hath no man than this, that a man lay down his life for his friends."

Let me illustrate: If you were crossing the street and did not hear or see an approaching automobile, and someone should jump and push you aside but lost his life in so doing, would you ever forget such a sacrifice? You would say again and again, "He gave his life for me; he gave his life for me. What can I do to honor him?"

We should always remember that the climax of Christ's friendship for us was revealed when He sacrificed His life on the Cross. Christ wanted us to know God as our Father. Jealous and vicious minded men tried to stop His teaching and often threatened to kill him if He didn't quit. But He kept right on telling people about God who loved them and was ever with them, even though He knew that by so doing He would have to die. Christ sacrificed himself for you and for me and for all mankind. As a result of His life and His sacrifice, all that we have which is good in life, Christian homes, public schools, hospitals, good government, kind and unselfish friends, come from Christ. No one can use language too extravagantly concerning the blessings which have come to the world because of Christ's sacrifice.

Now test your friendship for Christ by His standard of sacrifice. What are you sacrificing for Him? What can you do to show your friendship in return? You will have to answer that question for yourself. You know your own life, its possibilities and temptations. If your friendship

for Christ has in it the willingness to sacrifice, like His friendship for you, I am confident of one thing, and that is, that you will sacrifice those things which would dishonor Christ or displease Him. I am confident that no friend of Christ will ever care to associate with evil companions and take part in games or pleasures of a questionable character. I am confident that no friend of Christ will practice evil habits, which rob a person of purity, of temperance, of honesty, and of goodness. I know that every man and woman, every boy and girl, who is a friend of Jesus Christ, will sacrifice low ideals and unworthy ambitions and strive to grow in character and in purpose, more and more Christlike.

Let us always remember that a real friendship with Jesus can be experienced in only one way, and that is by practicing the presence of Christ with us all the time, associating in thought and spirit with Him every hour of day and night. Let us tell Him of our joys and our sorrows, let us talk to Him about our ambitions and our problems, in brief, let us constantly strive to know Christ better than we know any human friend.

The words of Phillips Brooks well express the aspiration we all feel when we think of Jesus Christ as our friend and realize how inadequately we have reflected His spirit and teaching. The words were written when Bishop Brooks was prominent in the country, delivering liberal lectures, some of which were severely criticized by his opponents. Car-

toons were made of him in the newspapers. In one of the worst papers the cartoon was ugly and highly exaggerated. Bishop Brooks looked at it a while, and then under it wrote these lines:

And is this then the way he looks
That tedious creature, Phillips Brooks?
Well, surely, if 'tis thus he looks,
The world well doubts the Phillips Brooks.
Yet if he knows himself he will try
To give those doubtful looks the lie;
He will walk the path that shall be shown
He will trust the strength that is not his own
Till men when laying him to rest,
Shall say, "At least he did his best."

If it can be said of our lives that we did our best to honor Christ, to reflect His spirit in word, in thought, in deed, then in spite of our failures we shall be spoken of as friends of Christ. And when we enter into that future life where we shall meet our Savior face to face, oh, what glory it will be to hear Him call us His friends and to bid us welcome into His Father's House, with its many mansions!

X

SIMPLE SOLUTION OF HARD PROBLEMS

X

SIMPLE SOLUTIONS OF HARD PROBLEMS

WHEN Louis Agassiz was ten years old, his mother took him to Grindelwald. He had never heard of the famous Echo Valley; and his mother explained to him that yonder in the mountains there dwelt a boy who would answer him when he spoke. So Agassiz cried out, and there came the answering echo. Then he called, "Who are you?" and the answer came back, "Who are you?" With tears in his eyes, the little fellow turned to his mother and said, "I don't think that is a very nice kind of boy." And then his mother explained that the mountain boy answered in just the same way in which he was addressed. "Tell him something nice," she said, "and you will find him answering you in the same spirit." So Agassiz called out again, "Come, and I will show you my treasures," and the echo came back, "Come, and I will show you my treasures." And Agassiz found, as his mother had said, that the answer of the mountain boy was invariably the same in kind as the words that went forth from him.

That interesting story vividly illustrates the spiritual laws of Jesus which are constantly working in all the human relationships of life. "With

what measure ye mete, it shall be measured unto you." "Whatever you would like men to do to you, do just the same to them." Life is just what we make it. Peace and joy and satisfaction in living do not come from material things; they are the results of our attitude toward life. If we have kindly thoughts about other people, if we practice good will and helpful service, then we receive in return a contentment and happiness that money cannot buy. Such is the practical, everyday testimony from men and women who have tried it and know. And such is the law of Jesus, as fundamental and universal as the law of gravitation. How we Christians should rejoice that we have such an authority and such a cloud of witnesses to the spiritual laws which can make of this old world a reflection of Heaven!

Everyone knows that the world is badly in need of such a transformation. There are some people who believe that mankind has descended to the lowest depths possible of crime and corruption, and that there is no hope for the world but to be completely destroyed, while the righteous, the elect few, are ushered into the joys of their Lord. Such contemplation, however, does not satisfy any normal, healthy-minded person who studies the teachings of Jesus and seeks to apply them to the problems of life. The majority of Christians are optimists, because they believe that Christ is able to save the world and that "the kingdoms of this world shall

become the kingdoms of our Lord and of His Christ."

The task which all enthusiastic Christians are loyally facing day and night—week in and week out—is the task of making Christ real to men and of showing that only by following the principles of Jesus shall the evil and injustices which debase and separate men and nations be overcome. "Other foundation can no man lay than that which is laid, which is Jesus Christ." "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Buoyant on account of this conviction, thrilled by the universal scope of Christ's teaching, every sincere follower of the Master faces the problems of life convinced that he has the panacea for all human ills. The Christian repeats the words of Jesus, "Whatever you would like men to do to you, do just the same to them"; and he says this Golden Rule, if faithfully practiced, will solve and eliminate all the differences and misunderstandings which separate individuals.

Let us see how it works. Here is an illustration: Two merchants in Chicago were rivals; one was a Christian. A cut-rate war began, and unkind feelings were aroused which troubled the man who was a Christian. He went to his pastor and told the circumstances, saying, "I don't feel right toward my rival." "Well, then, do right," said the minister. "When you are out of any article in your

store, give instructions to your clerks to send the customers across the street to your rival." The Golden Rule worked; very soon there was the best of feeling between the two merchants.

It has often been said that if you pray for your enemy, you will soon have a friendly interest toward him. And, furthermore, by doing a kind deed to anyone who has mistreated or misunderstood you, you will heap coals of fire upon his head, and in many cases win a friend. The effectiveness of living according to the Golden Rule is known to everyone who has practiced it. Give help to people in need, and, if the time comes when you yourself are in trouble, many friends will rally to your aid. Encourage others in their trials and difficulties, and you will be encouraged in yours. Defend a neighbor who is being misrepresented or abused, and you yourself will some day be defended. Be a friend to the unfortunate, to the sick, to those who are weaker in character than yourself, and the courage, the cheer, and the inspiration that you give to others will be the blessings that shall come back to you. This is the teaching of Jesus, that no unselfish, helpful service ever goes without its reward. Many occasions come to all of us when the worldly prompting is to disobey the Golden Rule, to live for self, to pass by on the other side of the road as did the priest and Levite, to say that we haven't the time to render service to a stranger or neighbor, that we must treat others as

they treat us. But living according to the Iron Rule of self never brings happiness or real success.

It was said by John Murray, the English publisher, that every time Tennyson's poems were printed an extra supply of the letters "L" and "V" had to be obtained, as the poet used the word "love" so frequently. Love is the motive which prompts a life to live according to the Golden Rule. Each one of us can easily know whether or not the Golden Rule governs our lives by observing whether love and good will toward all mankind are reflected from our words and conduct. Abou Ben Adhem, as described by Leigh Hunt, is a beautiful illustration of a man who practiced the Golden Rule and had love to rule in his daily association with men:

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—The vision rais'd its head,
And with look made of all sweet accord,
Answer'd, "The names of those who love the Lord,"
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellowmen."
The angel wrote, and vanish'd. The next night
It came again with a great wakening light,

And show'd the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

To live a life according to the Golden Rule is to live a life that can be sure of its love for God. "For he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from Jesus Christ, that he who loveth God love his brother also."

To practice the Golden Rule not only blesses the association of a man with men; it also is being proved today to be the only means of settling the struggle of class with class, of capital with labor.

Mankind has grown despondent waiting for the application of Christ's teachings to business. The law of the jungle, each for himself, the stronger to devour the weaker, has through many tragic centuries held sway over the commercial relationships of men. When it has been urged that a man ought to take his religion into business and practice the Golden Rule toward his employees or employer, the answer invariably has been, "It won't work. It is a beautiful ideal and ought to be tried out. But when you are in Rome you must do as the Romans do; and until all men become Christians, a few men who would like to be Christlike in business dealings can't be successful if they act differently from their competitors." Thank God, in our day, it is being demonstrated to the whole world that such talk is pagan and that such conclusions are untrue. In steadily increasing number, busi-

ness organizations are proving that Jesus Christ knew the heart of man when he said, "Whatever you would like men to do to you, do just the same to them," and that this spirit of good will toward others is the only foundation upon which peace in industry and the largest possible production can be secured.

A new book, which is a pioneer of its kind, has been written by Arthur Nash, entitled, *The Golden Rule in Business*. In this exceedingly interesting volume Mr. Nash vividly describes the way in which the Golden Rule has successfully worked in one of the largest clothing establishments in America. He tells a fascinating story of his determination to introduce the Golden Rule policy in his shops. In Christmas week of 1918 he purchased a neighbor's clothing factory where twenty-nine employees worked. He found a wage scale prevailing which seemed to him utterly insufficient and un-Christian. He resolved to double and treble the pay to approach what he thought was a living wage. He called a meeting of his employees, and told them of his purpose. He then left the factory, planning to look for a farm he might purchase out of what was left from the business when it failed. He felt that failure was almost certain on account of paying such big wages and having to meet the low-wage competition in the clothing trade.

In his absence, however, a wonderful change took place in his factory. His employees had been

amazed at the generosity he had exhibited in increasing their weekly pay; and his explanation that he wanted to do to them as he would like them to do unto him had been clear enough for them to understand. At once, the employees went to work with enthusiasm as a new spirit stirred within them, and the production of garments increased by leaps and bounds. There was no loafing on the job. The men and women became interested in what they were doing and worked with a will. The Nash Company's business increased production 1,000 per cent in one year and held it during the years when depression hit the clothing industries. In 1919, the first year of the Golden Rule plan, the sales amounted to $525,678. The previous year had totaled only $132,190. In 1920 the gross earnings rose to $1,580,700; in 1921, to $2,077,559; in 1922, to $3,751,181; and in 1924 to $9,245,429.

Read this book. It is the most convincing evidence that Jesus' teachings can be applied to business, that treating other men kindly is the best way to make other men treat you well. This is the summary of Arthur Nash's testimony, "The Golden Rule is the only infallible, workable industrial and economic law in the universe today. I do not say it has solved all labor troubles in our clothing factory of over three thousand employees; nay, it has done more; it has eliminated all labor troubles during the most trying industrial period in the world's history. I do not say it has driven out

strife, hatred, and selfishness; it has done more, it has ushered in good will, contentment, coöperation, and happiness."

Time does not permit me to tell in detail of other Christian business men and organizations which are successfully applying Christianity to the relationship of capital and labor. The H. J. Heinz Company, of Pittsburgh, is practicing the Golden Rule in business. The Endicott-Johnson Shoe Company, occupying three towns near Binghamton, N. Y., has kept for years their ten thousand or more employees contented and happy. Over the main street where their immense shoe factories are located is an arch that bears these words: "The Town of the Square Deal." Proctor and Gamble Soap Company is another large industry doing business along Christian lines in giving sick benefits and pensions to their employees. The Firestone Tire and Rubber Company, Akron, Ohio, believes that it is necessary to apply Christian ideals to business.

Such testimony is daily being given by an ever larger group of men and business corporations. The conviction is growing among people of all classes that the Golden Rule principle must be applied in the field of industry as in the political and social life. Heartless competition, thinking of men and women as mere numbers, must give place to industrial coöperation and the realization of the sacredness of the life of every individual. Such is the teaching of Christianity. It is revolutionary.

It proclaims that human rights come before property rights. It levels autocracy. It banishes class distinction of capitalist or laborer, and will bring to pass the conviction of the solidarity of the human race and the brotherhood of all men.

The Golden Rule will be the fundamental principle to which the wisdom of man will turn eventually in deciding the best way to establish peace among the nations of the earth. Mr. Edward Bok aroused world-wide interest by his offer of $100,000 for "the best practicable plan by which the United States may coöperate with other nations to achieve and preserve the peace of the world." About 22,100 plans were submitted. No plans, however, will banish war from the earth that do not include as the basis for the good will which they would establish the teaching of the Master, "Whatever you would like other nations to do to your nation, do just the same to them."

The late President Harding, in the address he made in behalf of the World Court of Justice, emphasized again and again the need of applying the Christ spirit to world problems. "I tell you, my countrymen," he said, "the world needs more of the Christ; the world needs the spirit of the Man of Nazareth. If we could bring into the relationships of humanity, among ourselves and among the nations of the earth, the brotherhood that was taught by the Christ, we should have a restored world; we should have little or none of war, and

we should have a new hope for humanity throughout the globe. There never was a greater lesson taught than that of the Golden Rule. If we could have that one rule faithfully observed, I should be willing to wipe out the remainder of the Commandments." It is a great day in the history of mankind when the President of the leading nation of the world sees so clearly and proclaims so earnestly what the nations of the earth need in order to settle their disputes and make justice available for the smallest and weakest governments as well as the strongest. Such a stirring appeal for the application of the teachings of Christ to international affairs is sure to have a far-reaching effect in directing the minds of men to the only Divine Teacher and Savior of the World, Jesus Christ.

The late Woodrow Wilson, in a remarkable article in *The Atlantic Monthly,* entitled *The Road Away from Revolution,* also earnestly declared that the only hope for the future of the human race is by exhibiting the Spirit of Jesus Christ in the conduct of nation with nation. "Our civilization cannot survive materially unless it be redeemed spiritually," he said. "It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practices which spring out of that spirit." All Christians will rejoice in such statesmanship, and will feel like singing the Hallelujah Chorus as the dawn of a new Christian era in the world's history seems to be at hand.

And the reason for our hope is because of the promise of Jesus Himself, "I, if I be lifted up from the earth, will draw all men unto Myself." And He is doing it!

Behold, Presidents of the United States turn to Jesus as the only way, the truth, and the life, for nations to follow! Business corporations, employers and employees more and more are practicing the Golden Rule and finding it the secret of contentment and prosperity! And individuals the world over in ever increasing numbers are rejoicing in the new and abundant life that they are experiencing with Jesus as their Friend and Savior! Verily, my friends, the hour cometh and now is when with greater confidence and joy we should sing the Coronation hymn—

All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

XI

PERFECT JOY

XI

PERFECT JOY

WE often say that the Christian life is the happiest life that can be lived on earth. Compare a Christian with a man of the world, and immediately it is observed that the man who does not trust in Jesus Christ as his Friend and Savior does not have within him that fountain of joy which the true Christian possesses. The Bible is the one Book that has running all through it the note of joy, the convincing testimony that it pays to be religious. Over and over again the Psalmist repeats the joyous refrain, "Praise ye, praise ye the Lord; let all that hath breath praise the Lord." The saints, the prophets, the apostles, the martyrs, have welling up in their souls this note of confident gladness, this secret of an irrepressible joy.

Although in the Old Testament this spirit of religious joy is frequently expressed, it is when we read the New Testament that we find a full and a more comprehensive spirit of joy manifested. In the Acts of the Apostles, in Paul's letters, and in the other Epistles, the joyous notes rise strong and clear and jubilant. Listen, "Thanks be to God who giveth us the victory through our Lord Jesus

Christ," "I overflow with joy," "My joy is the joy of you all," "They therefore [Paul and Barnabas], being brought on their way by the Church, passed through both Phœnicia and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren." And, expressing the cause and the effect of all this joy which the Christians throughout the New Testament experienced, the writer of the Epistle of Peter describes it when he says, "You greatly rejoice, at the revelation of Jesus Christ: whom not having seen you love; on whom, though now you see him not, yet believing, you rejoice greatly with joy unspeakable and full of glory."

Perhaps it may seem strange to some people to think of Jesus as being filled with joy. Yet he spoke with the greatest clearness and directness about the joy and peace that he possessed, which he freely gave to his disciples to be cherished and experienced by them at all times. Jesus has been called more frequently the "Man of Sorrows" than the "Man of Joy," yet in reality he was more truly the "Man of Joy."

The fifty-third chapter of Isaiah has been quoted so many times by Christians as applicable to Jesus that Church people accept the sorrowful picture of the Old Testament prophet as being the true picture of the life of Jesus, rather than Jesus' own words. Is not this the picture many of us have of our Lord? "He hath no form nor comeliness; and

when we see him, there is no beauty that we should desire Him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face He was despised; and we esteemed Him not." Then follows the further description of the sufferings of this servant of the Lord, of his death and exaltation.

How natural it was for art and theology in the Middle Ages to apply this Old Testament picture to Christ, the crucified Lord, and to present in painting and in written word the picture of Jesus as one who was sad and sorrowful in looks and in manner. It is true that our Lord experienced enough while on earth to make Him sorrowful and a man acquainted with grief, as anyone who reads His life knows full well. But, notwithstanding the hardships, the persecutions, and the shadow of the Cross, our Lord was joyful; He was a cheerful friend and an inspiring companion. His life was mastered by a joy that the world does not give, such a joy as man had never before experienced. And the glory of the Christian religion is summed up in the amazing statement that all people who become Christians can have this joy which was possessed by Jesus. "These things have I spoken unto you, that my joy may be in you, and that your joy may be made full."

From a study of the life of the Master and from personal experience, we know that the joy in being a Christian is the result of a definite attitude of

mind and conduct. First of all, to be a joyful Christian means to seek each day to do God's will, as did Jesus. "I do always the things that are pleasing to Him"; "I came to do the will of Him that sent me"; "If any man willeth to do His will, he shall know of the teaching." Such was the cause of the joy of Jesus. And such consecration and obedience are necessary before any man or woman can know the blessings which Jesus promised.

Many Christians have but a hazy conception of what doing the will of God means. It is so easy to form a habit of thinking that we are as good as other people. It is so easy to lull our consciences by telling ourselves that, if we go to church once a Sunday, or once a month, and say our prayers every night, we are religious. But I am confident that no person can associate in thought with Jesus Christ and be satisfied that a nominal religious life represents what is meant by doing the will of God. Really to do God's will, my friends, is a revolutionary act. It means that a man is converted, that he changes his habits and purposes of living. It means that he breaks away from the old worldly life of religious indifference and sin, and begins to serve God with his whole heart, mind, and strength. A man who tries to do the will of God is fired by a new ambition. Instead of living merely for self, instead of having as his chief object in life the accumulation of money, he becomes interested in the welfare of other people and in making the

world better because he lives in it. And, oh, what joy such service gives! It shines in the face; it radiates from one's personality; it makes life seem tremendously worth while!

We do well to search our lives and see whether we are actively engaged in this service for God and man. We do well to ask ourselves whether the influence of the Christian Church is more far-reaching because we are members of it. Are we bringing friends and strangers to know Christ as Savior and Friend? Do justice and righteousness more and more prevail in business, in civic and national affairs, because of our words and deeds? Is it easier for people to do right and harder to do wrong because of our conduct? Are we seeking each day to do God's will, going about doing good, as did Jesus? If we are making the effort, then Cleland B. McAfee expresses the thrill and inspiration which comes to us and which we shall experience again and again as we continue to serve.

It is great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God!

Oh, it seams the face and dries the brain,
It strains the arm till one's friend is pain,
In the fight for man and God.

But it's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight for man and God.

One of the questions of the Westminster Catechism is "What is the chief end of man?" Do you remember the wise and significant answer to that question? "The chief end of man is to glorify God and to enjoy Him forever." Brilliant statement that is, and every word of it is true. Not only is the joy which Jesus promised a result of glorifying God in our daily living, but it also comes from intimate fellowship with God as our Father. We are to enjoy Him both in this life and forever. Jesus knew the blessing of intimate communion with His Heavenly Father at all times. How beautifully His words express this inseparable companionship: "My Father worketh even until now, and I work"; "My Father and I are one"; "He in me and I in him."

Can any Christian refrain from saying that that is just what we need today more than anything else, the assurance that there is One ever near us with whom we can hold communion? Oh, what constant joy would be ours, if we could have the unshakable conviction that it is a Father, in whom we live and move and have our being! Would not our influence be more inspiring? Would not the Kingdom of God be more speedily established?

There is a helpful incident in the life of Woodrow Wilson. He tells of the impression his father made upon him as a boy, in a company of gentlemen. One of the men, in a moment of excitement, uttered an oath, and then, his eye resting on Wood-

row's father, he said with evident sincerity: "Dr. Wilson, I beg your pardon; I did not notice that you were present." "Oh, you mistake, sir," was the reply. "It is not to me that you owe the apology!" And Woodrow Wilson said, "I doubt if any other one remark ever entered quite so straight to the quick in me as that did, the consciousness that my father, taken by surprise, was at once so conscious that he was not the one offended, that he should so naturally call the attention of the man who had uttered the oath to what was the simple fact, that the offense was not to him, but to his Heavenly Father."

Such is the intimacy Jesus revealed, and such is the communion His followers must experience. Oh, if we could but so contrive that always in our presence the spirit of God was manifest, the problem of the Church would be solved and Christianity would be irresistible! Intimate fellowship with God was the cause of Jesus' fullness of joy. We must walk in His footsteps and commune with God as One who loves each one of us with an infinite love, if we are to experience that joy which Jesus said we should experience.

But I know that you will agree with me when I say that the climax of the joy which our Master knew came to Him day after day, hour after hour, in the performance of His marvelous healing and redemptive ministry. In giving Himself so unsparingly to help others, our Lord found a joy than

which there is none greater. Think of the joy that was His as He gave sight to the blind, hearing to the deaf, speech to the dumb, purity to the impure, forgiveness to the sin-burdened! And, even on the Cross, it must have comforted Him to know that, by His atonement and death, He should draw all men unto Himself. It was the fullness of joy which came as a result of His self-sacrificing service and ministry, which our living Lord would have all of His disciples experience. "If any man would come after me, let him deny himself, and take up his cross, and follow me"; "These things have I spoken unto you, that my joy may be in you, and that your joy may be full"; "As the Father hath sent me, even so send I you."

As a result of that command and example, what happened? The early Christians began to go to neighboring towns and villages telling the good news about Jesus, of His power to heal the bodies of men and to forgive their sins. And the record says that the disciples "returned with joy, saying, Lord, even the demons are subject unto us in Thy name." They told Him how homes had been changed, how people had been freed from the burdens of sin, how demons of anger, impurity and covetousness had been driven out by the mighty power of His name and spirit. And the narrative says that our Lord rejoiced when He heard what His followers had done.

Oh, glorious Gospel! Oh, thrilling Good News!

Do you wonder that "there is joy in heaven over one sinner that repenteth" when we behold in our day the marvelous transformation in life and character which the name of Jesus continues to make? Can we Christians think of any joy greater than the joy of teaching a boy or girl in the home or in the Sunday school to know Jesus Christ and become His follower, inspired to live a life of service and to stand strong and pure in life's battles? Can we think of any greater joy than to be friendly with men and women who are fallen, sin-sick, or troubled, and point them to the Son of God who taketh away the sins of the world? Would that we might pledge ourselves as Christians unreservedly to joyful witnessing for the Master.

Probably some person who reads these words is longing to have Jesus Christ as a personal friend and Savior. If so, all you have to do is to say to Him just now in the secret of your own heart, "O Lord, I have had my own way in life, I have worked and had my pleasures, but life is very incomplete without Thee. I know that I am sinful and unworthy. But I yield my life to Thee, O Master. From henceforth, I am determined to do what Thou wouldst have me do. Make me what Thou wilt, I pray."

Such a confession and purpose sincerely followed will give any person a larger and a more useful life, a life filled with the blessings of God and the joyful companionship of the Christ Himself.

May this be the prayer of surrender and consecration which each one of us makes today:

O Master, let me walk with Thee
In lowly paths of service free;
Teach me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

XII

RETAIN POSSESSIONS FOREVER

XII

RETAIN POSSESSIONS FOREVER

A CHURCH officer, in making a generous contribution to a worthy cause, said, "I might as well give my money for such a purpose, as it is certain that I cannot take any of it away with me when I die." This fact dawns upon the minds of all people, rich and poor, with the passing of years and the approach of the sunset period of life. "What shall I do with my possessions?" is the question that haunts more than one person. Carnegie leaves his fortune to establish libraries, colleges, Hero Funds, Peace Unions and the like. The Rockefeller Foundation, with hundreds of millions of dollars to spend for education and improvement of health throughout the world, is another example of an attempt to make the best disposal possible of the material possessions which have been accumulated. Before dying, even poor people think of giving members of their family or friends the few trinkets or valuables which they have cherished through the years. It is a universal human custom to try to set one's house in order, to square all accounts and make life's record as good as possible, when the summons comes to stop work

in this world and enter the unexplored life beyond the grave.

Thirty-one and a half million people die on this earth every year. This is an astounding number of men and women and children to leave the world every twelve months. When we think of them, however, we realize that one rule applies to all alike, namely, that the good or the evil which they have done follows after them. The teaching of religion and the worldly wisdom of men agree that no person can escape the consequences of a life lived nobly or sinfully on earth. Longfellow had this in mind when he wrote, "No action, whether foul or fair, is ever done but it leaves somewhere a record."

It is this permanent record of every act of forgiveness, of every deed of kindness, of every encouraging word spoken, of every endeavor to be Christlike, that I would have us think about in summing up the heavenly prospects awaiting all true Christians. In the first place, it is the spoken or written words of a sincere Christian which lay up for him treasure in heaven. It doesn't seem possible that such trivial things as mere words should have such eternal significance. And yet it was Jesus who declared, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." What a blessed surprise it would be in the future life to have some persons

tell us that it was the words we spoke which influenced them to become Christians or which comforted them in their sorrow! Such a testimony would thrill us with an inexpressible joy.

Dr. Charles W. Eliot, President-emeritus of Harvard University, voiced this deepest satisfaction which all persons experience who help their fellowmen, when, in speaking at Harvard University on his ninetieth birthday, he said:

"A large part of the happiness I experience today comes from the fact that hundreds of testimonials which reach me come from persons who are complete strangers to me and always have been; from persons with whom, according to their stories, I never had any direct contact. They tell me that their careers have been determined by something they heard me say at a public meeting in their town, or by a passage in my writings which early attracted their attention. It is a delightful part of my experience today that I can try to imagine how diffuse my influence has been for more than fifty years past,—yes, sixty years—and it is a great delight to remember, not to remember, but to be told—that actions of which I was at the time unconscious and have no memory of have been happy in the experience of thousands of persons."

More precious than all the gold in the world is the possession of such testimonials. Death can have no effect upon such spiritual treasures. They will abide throughout eternity and will be among the richest possessions which Dr. Eliot will take with him from his experience on earth.

The question which every Christian should ask is this, "What is the effect of my words upon those who hear me speak? Are people encouraged or discouraged by what I say? Are they inspired to live nobler Christlike lives or selfish, materialistic lives?" Would that the prayer of the poet expressed the daily aspiration of every person who bears the name of Christian:

Oh, that my tongue might so possess
The accent of His tenderness
That every word I breathe should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far and near.

Oh, that it might be said of me
"Surely thy speech betrayeth thee
As friend of Christ of Galilee."

If Christians always did talk that way, then the promotion from earth to heaven would carry with it the most blessed memories of joy brought to other lives and of growth in Christlike character.

It certainly makes the future life more realistic when we stop to think that not only will the effect of our words abide throughout eternity, but that everything we do on earth, no matter how small the acts, exert an influence that never dies. Science teaches that no atom of matter is ever destroyed and no material energy ever ceases to be. So every

deed is permanent in character and goes on developing forever, influencing one person, then another person, and thus throughout eternity. This is the meaning of that Scriptural quotation, so often used at funeral services: "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them."

When a Christian dies, he does not go empty handed into the life beyond, rather he carries with him a record of every good deed he ever performed on earth. Philip Cabot illustrated this thought in an article in *The Atlantic Monthly* in which he said: "I believe that every act and every thought is etched indelibly upon the soul, and will remain there for all eternity. I believe that we live in heaven or hell here now on earth and thereafter for evermore, according to the characters of our daily lives." A Persian Christian, whose father had been shot and mother hung by the Turks and whose little baby boy's legs had been broken by the Turkish soldiers, told me that his conception of hell was not a roaring fire of brimstone, but that hell to him is a spiritual and mental experience beginning now in this life with an accusing conscience. To him the murderers of his father and mother are infinitely worse off than his dead Christian parents, as they will never escape the memory of their brutal and dastardly deed. And the Persian's reason for confidence and peace regarding the welfare of his father and mother was revealed, when

he described how his father's daily practice at home was to have family reading of the Bible and prayer and to live as far as possible the teaching of God's word. With such Christians, the prospects of life after death are radiant with hope and gladness.

Prolonged sickness may be the portion of thousands of Christians on earth, disappointments and heavy crosses may have to be borne, yes, martyrdom may result because of one's faith in Jesus, yet, marvelous to behold, Christians are undaunted and unafraid! Why? Because Christian men and women believe that it is well with their souls, that they have a Friend and Savior who is able to keep that which they commit to Him against that day. How glorious are the prospects that await all sincere Christians when some day they shall hear the welcome commendation, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joys of thy Lord." "And I saw the dead, the great and the small, standing before the throne; and books were opened and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works."

In addition to the record of words and deeds which as Christians we will retain forever in the life after death will be the joy of friendship and love which will abide with us throughout eternity.

Alfred Tennyson voiced this conviction in *In Memoriam,* when he wrote of the great love that bound him to his friend, Arthur Hallam:

Dear heavenly friend, thou canst not die,
Mine, mine, for ever, ever mine.
Far off thou art, but ever nigh;
I love thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee though I die.

Heaven would not be the Father's House with its many mansions if our friends and loved ones were not there. Our every thought of heaven is of a blessed meeting place where we will see again as face to face all those whom we have loved and lost a while. In fact, the best expression that we can think of to describe our own experience when our time shall come to die is that "we are going home." And wherever home is, there love must be. Love is the most precious possession in heaven as it is the most priceless of all treasures on earth. Joyful beyond all description will be the experience of Christians in the future life who have learned to love people in this life. I believe that the most important lesson which God intended us to learn on earth is the power and scope of love. In fact, the distinctive mark of Christian discipleship is love, for Jesus said: "By this shall all men know that you are my disciples, if you have love one to another." So to live as to make all people feel that

we have good will toward them, that we are genuinely interested in their welfare and to demonstrate this good will by helpful deeds is to lay up for ourselves treasures of friendship and love in heaven which shall abide forever. This was the thought which prompted George Eliot to write those well-known lines:

Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven; be in other souls
The cup of strength in some great agony;
Enkindle generous ardor; feed pure love;
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.

So shall I join the choir invisible
Whose music is the gladness of the world.

THE END

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